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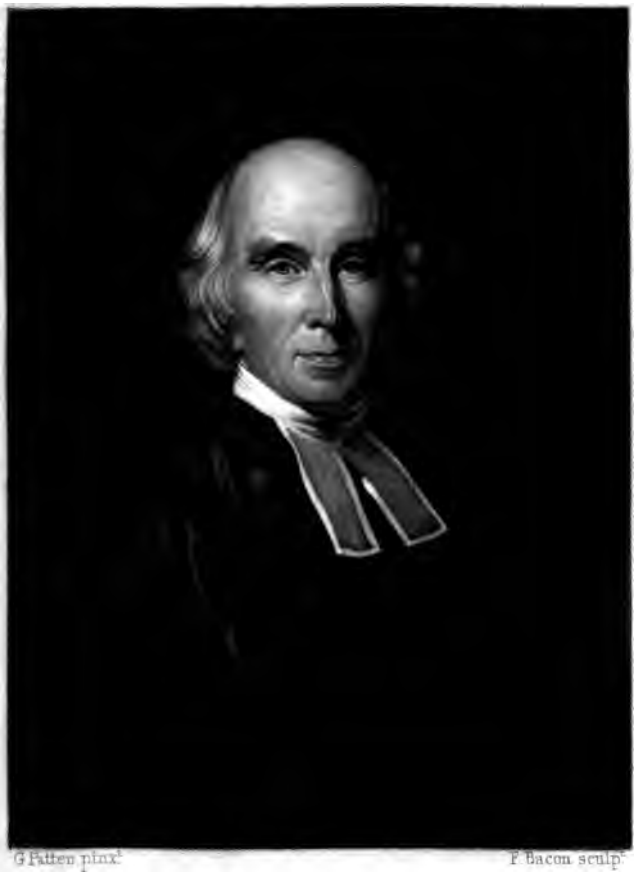

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Dugald Stewart

MEMOIR

OF

THE LIFE

OF THE

REV. JAMES HALDANE STEWART, M.A.

LATE RECTOR OF LIMPSFIELD, SURREY.

BY HIS SON,

THE REV. DAVID DALE STEWART, M.A.,

Incumbent of All Saints' Church, Maidstone.

Second Edition, with Additions and an Index.

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PREFACE.

THE pressure of Parochial duties has much delayed the performance of the Work which is now brought before the Church of Christ. But I have made an effort to accomplish it, believing that the example of him whose earthly course it describes may, by God's blessing, be profitable to many, and could be exhibited with least imperfection by a near relative.

My Mother and Sisters have esteemed it a labour of love to make a selection from my Father's papers; and the materials with which they have supplied me have formed, together with my own recollections, the chief basis of the following narrative.

In extracts from documents which had not been prepared for publication, slight verbal alterations have occasionally been made; but what I believed to be the sense intended has of course, in every instance, been carefully preserved.

I have been indebted to several of my Father's friends for the originals, or copies, of some of his letters. Any persons possessed of information respecting him which has not been mentioned by me, but is suited for publication, will oblige me by communicating it at their earliest convenience, for the improvement of a Second Edition, should it be called for.

D. D. S.

MAIDSTONE PARSONAGE;
August, 1856.

PREFACE TO THE SECOND EDITION.

THE hope which I had ventured to entertain, that an account of my Father's Life would be edifying to his fellow Christians, has been, through God's goodness, abundantly realized; many having testified to the benefit which they have derived from it. This Second Edition has been improved by a few corrections; and enriched, through the kindness of friends, with several additions, which will, I trust, bring out more perfectly the character which I have attempted to delineate. May the Lord continue to bless the record of that excellence which was wrought by His grace alone!

D. D. S.

MAIDSTONE PARSONAGE;
May, 1857.

CONTENTS.

CHAPTER I.

Page

His Ancestry—His Birth—Ardsheal—His School-days—His Study of the Law—Change in his religious Feelings—His Resolution as to taking Holy Orders..... 1

CHAPTER II.

His Preparation for the Ministry. 1803—1806..... 20

CHAPTER III.

His Ordination—Ashampstead—Bentinck Chapel—His Settlement in London. 1806—1812..... 43

CHAPTER IV.

The Commencement of his Ministry at Percy Chapel—Marriage—Illness, and Travels in search of Health—Nice—The Vaudois—Switzerland—Return to London. 1812—1820..... 64

CHAPTER V.

His first great effort to promote Prayer for the Holy Spirit. 1820—1823..... 90

CHAPTER VI.

Page
Renewal of his Ministry at Percy Chapel. 1823—1828 125

CHAPTER VII.

Close of his Ministry at Percy Chapel—Stratton Park—Attercliffe—Settlement at Liverpool. 1828—1830..... 171

CHAPTER VIII.

His earlier Ministry at Liverpool. 1831—1836..... 199

CHAPTER IX.

His later Ministry at Liverpool until its Close. 1837—1846... 253

CHAPTER X.

His Residence at Limpsfield. 1846—1854..... 329

CHAPTER XI.

His last Illness—Conclusion. 1854 377

INDEX 402

MEMOIR

OF THE

REV. JAMES HALDANE STEWART.

CHAPTER I.

HIS ANCESTRY—HIS BIRTH—ARDSHEAL—HIS SCHOOL-DAYS—HIS STUDY OF THE LAW — CHANGE IN HIS RELIGIOUS FEELINGS—HIS RESOLUTION AS TO TAKING HOLY ORDERS.

JAMES HALDANE STEWART was descended from the Scottish clan which obtained the name of STEWART because its ancestors, who had sprung from the ancient kings, were for many generations HIGH STEWARDS, of Scotland.* When that portion of the clan which again became Royal, had been driven from the throne of Great Britain and Ireland, the family, into which he was afterwards born, espoused with the spirit of kinsmen the cause of the exiled descendants of James II.

His grandfather Charles Stewart of Ardsheal, in Argyllshire, was one of the principal Highland chieftains who supported the Chevalier in 1745 ;† was intrusted with the

* The STEWARTS trace their descent from Kenneth II., A.D. 893. The first High Steward was appointed A.D. 1333.

† He mustered the M'Colls and the Stewarts of Appin; the Laird of Appin being then a minor.

command of the right wing at the battle of Culloden; and, when the issue of that engagement had proved fatal to the Jacobite cause, shared the fallen fortunes of his master: for he was deprived of his patrimonial estate, and forced to retire into France, narrowly escaping the English soldiers who were sent in pursuit of him. Many clansmen of that day must have been possessed of great bodily strength, for it was remarked, at an entertainment given forty years afterwards to the Appin men who had fought at Culloden, that not one among them had become enfeebled by age; but Stewart of Ardsheal was conspicuous even among heroes of such iron frame, and is said to have been the only man who ever encountered successfully the famous Rob Roy Macgregor.

He married ISABEL HALDANE, daughter of John Haldane of Lanrick and Ruskie; and a Highland tradition connects the encounter aforesaid with his gaining the hand of this lady, who united great beauty of person to unusual energy of mind. It seems that he had originally paid his addresses to an elder sister; but unsuccessfully, on account of her being partly engaged to Dundas of Mann: but as he was retiring from the unsatisfactory interview, he met, on the staircase of Lanrick Castle, the fair Isabel, who, in addition to her other charms, had the housekeeper's keys suspended from her girdle. The Laird must have had an eye for domestic economy as well as female beauty; for he immediately conceived the idea that she would prove the better wife of the two sisters, and made her a proposal upon the spot. The young lady, however, required rather more time for deliberation, and he was obliged to submit to a period of suspense. During that time, as he was returning to his home by Landgearn, he fell in with Rob Roy at the clachan of Balquhidder, where Rob, with some

other Highland chieftains, were in close debate. A quarrel was soon provoked, and each of the disputants being armed with an Andrea Ferrara, a duel ensued in the kail-yard adjoining the Inn. Stewart was the conqueror: and Rob Roy, as he retired sullenly up the glen, threw his broad-sword into Lochvail, exclaiming, "Ardsheal is the first who ever drew blood of me." But Rob was not the only person vanquished by Ardsheal in that contest; for Isabel Haldane, hearing the report of his prowess, determined in his favour the important matter which had been left for her decision, and consented to become his wife.*

Their eldest son, DUNCAN STEWART, went over to America before the Declaration of Independence; became Collector of His Majesty's Customs at New London; and took to wife ANN ERVING, daughter of the Honourable John Erving, a Member of the Council at Boston. Ten children were the issue of the marriage: and the seventh of these was the subject of the present Memoir.

He was born at Boston, in America, soon after that city of the Pilgrim Fathers had witnessed some of the earliest struggles of the American War. The Royalists had besieged and taken it in 1775. Washington entered it in triumph in 1776. He first saw the light in it on the 23rd of December, in the same year, shortly after the Declaration of Independence had been first issued; and, in addition to JAMES, which had been the name of one of his uncles, received that of HALDANE,† (as it has been sup-

* The above account has been compiled from various sources, including Beattie's "Scotland Illustrated," 1835 (from which E. M. Brodie, Esq., of Liverpool, has been so kind as to furnish an extract), and a statement given by Alexander Haldane, Esq., on the authority of a grand-daughter of John Haldane of Lanrick and Ruskie.

† He was connected, through his grandmother, with the pious

posed, after James Haldane of Airthrie,) by which the Christian world has usually distinguished him.

But though he began his earthly career in a country which has since been the scene of many religious revivals, that was not the land in which the Great Head of the Church had ordained that he should direct the attention of his fellow-Christians to the "Lord and Giver of life." His efforts to exalt the person and offices of the Holy Spirit were to be made in Great Britain; and almost immediately after his birth, his father, who had joined the Royalists, returned to England, where he succeeded in obtaining a restoration of the family estate, after it had been alienated nearly thirty years.

ARDSHEAL is situated in the North of Argyllshire, where the waters of Loch Leven mingle with those of Loch Linnhe—the first in the succession of lakes which have been formed into the Caledonian Canal. It is surrounded by scenery of remarkable beauty. The green knolls of Appin, the heath-clad hills of Morven, and the dark woods of Lochiel, enter picturesquely into view from different points of the estate: the loch and the adjacent moorland supply abundant sources of enjoyment for a healthy boy; while the immediate neighbourhood contains several objects especially likely to interest a youth whose grandfather was personally engaged in the stirring events of "the '45." Glenfinnan, where the Jacobite standard was first unfurled, is distant only about twenty miles. The cave is still shewn, within a mile and a half from the house, where old Charles of Ardsheal concealed himself when the Jacobite cause was lost; and the ash-tree is still

brothers Robert and James Haldane of Gleneagles. A letter which he wrote to a son of one of them, in 1842, will be given on a later page.

standing by the side of the carriage-drive, which the English soldiers who pursued him vainly endeavoured to destroy.

It does not appear, however, that any large portion of Mr. Stewart's boyhood was spent amid these Highland scenes; for his father, who returned from America in 1777, did not take up his abode at Ardsheal till 1788: and resided meanwhile at Chelsea in 1779; at Dublin,* where he was Assistant-Secretary to the Lord-Lieutenant in 1782; and in Bloomsbury in 1783. The Rector of Chelsea throughout these years was the Hon. and Rev. William Bromley Cadogan, who was also Vicar of St. Giles's, Reading; and a close intimacy between Mr. Stewart's father and Mr. Cadogan led to his receiving much kindness from him and his wife during his boyish days. The quiet Vicarage-house at St. Giles's, Reading, where he was treated with parental love by Mr. and Mrs. Cadogan, was the spot to which his thoughts recurred in after-life as one of the happiest scenes of his youth.

His schooling commenced in the celebrated academy conducted by Dr. Valpy, at Reading; and the following extract from a letter, written by Mr. Cadogan to his father, just before he was placed under Dr. Valpy's care, may be considered an interesting relic of his boyhood,

* A letter written for him at this time by a person who had influence at Dublin Castle, shews the estimation in which he was held: "Mr. Duncan Stewart will deliver you this. Do, my dear ———, encourage and cultivate him, for you will never find a better man existing. . . . He is one of the best and uprightest men on earth, and as you know him you will love him." His physical superiority was as remarkable as his moral excellence; and the Highlanders, who often, as in the case of Rob Roy (red), put an epithet after the Christian name of the person whom they describe, used to call him "Duncan Mohr (great) Ardsheal," or "the big gentleman."

while it displays the kindly spirit of the good Vicar, whom he was accustomed to regard as a second father:—

"*Reading, Feb. 23rd*, 1784.

"MY DEAR SIR,—I received your letter, and have this morning seen Mr. Valpé, and told him that I shall take Jemmy to him next week. He is not sure that he shall have a bed ready for him till about Thursday or Friday in the week; but that need make no difference, as we can keep him till he has room for him. Mr. Valpé asked me what allowance he was to have: he never allows more than sixpence a week, but many of his boys have only threepence; which, I should think, will be full enough for Jemmy. But you will please let me know, when you send him, what you like to allow him. . . . . We shall expect Jemmy on Monday, and I will take care to settle him at Mr. Valpé's, and pay his entrance money; and I have no doubt of his doing very well.

"I am, dear Sir, your very faithful and obedient friend and servant,

"Duncan Stewart, Esq." "W. B. CADOGAN."

From Dr. Valpy's he was removed to Eton; but there is no record of the time at which the change in his instructors occurred, and very little is known of his school days. The Rev. William Marsh and the Rev. Thomas Tyndale, afterwards his intimate friends, were his contemporaries at Reading, though he was then but slightly acquainted with them; and at Eton, where he was fag to a brother of the late Duke of Wellington, he remained until 1791, when he was placed for a short time in a private school at Sydenham, conducted by Mr. Marr. There he learnt French: and one reason why his father

wished him to acquire that language was, perhaps, that he might be qualified for commercial pursuits; for soon afterwards, on completing his education, he was placed for a short time in the office of a gentleman connected with the London Custom House: but eventually, having manifested a strong inclination for the Law, he entered Lincoln's Inn as a student in 1793.

In the month of September of that year, his father, who had just returned to London after a short visit to the United States, died very suddenly; and as his eldest brother was then serving in the 37th Regiment, while the only other brother who was senior to him was residing in Bermuda as the Collector of Customs, the duty of arranging the pecuniary affairs of his widowed mother devolved upon him.

Accordingly, on March 31st, 1795, when not yet nineteen years of age, he sailed for America, where his father had possessed some property in right of his wife; fell in, as he records in his Diary, shortly after leaving the Downs, with Sir Edward Pellew in the Indefatigable; reached Boston, his native city, May 26th; had the honour of an introduction to the President and Mrs. Washington; took ship again from New York, where he had stayed in the house of his relative Lady Temple, June 28th; and returned to London, July 29th, after shewing much skill in the management of the affairs intrusted to him.

His mother spent the next few years in Scotland; and he, at intervals of leisure, occasionally visited her at Ardsheal, or at the house of his sister Margaret, who was married to Stewart of Glenbuchie; but in 1798 she again took a house in London, and thenceforth he lived with her, until she finally returned to the North in 1801, in order to reside at Edinburgh with his eldest sister, the widow of

MacNab of Newton. He then took a set of chambers in Lincoln's Inn. Some letters which he wrote at this period of his life to his mother and sisters, have been preserved: but as they relate almost entirely to private affairs, they are unsuited for publication; though they contain many proofs of his affectionate attachment to his relatives, and of that playful disposition which had made him a general favourite in the family circle.

He had now, after spending several years in diligently acquiring legal knowledge, commenced chamber practice for himself. He had a natural aptitude for business.* His father had early instilled into his mind, that exertion was necessary to success in life. He had acquired considerable experience in the office of Messrs. Smith and Kekewich, eminent Solicitors, to whom he was articled. He had accustomed himself to public speaking by attending the meetings of a debating club, of which Mr., now Lord, Brougham, Mr. Brodie the late eminent conveyancing barrister, and Mr. Copley,† now Lord Lyndhurst, were members. He had already acquired some reputation as a lawyer; and it is not improbable that, had he continued in the Legal profession, he would have risen to a very creditable,

* Few, probably, who in after-years only saw him when engaged with spiritual matters, were aware of the skill in worldly affairs which he could exhibit when occasion required. But he was throughout life a valued counsellor to many in things temporal as well as in things eternal: and when circumstances had led him to assist in the management of the Ardsheal estate, his advice was considered to have been eminently useful.

† Mr. Copley received his first brief from Mr. Stewart, who officiated as croupier at the dinner which followed his call to the Bar; had the honour of proposing his health on the occasion; and coupled with the toast the wish, since happily fulfilled, that Copley might live to be Lord Chancellor.

if not to an eminent, position in it. Another career, however, of a higher character and of greater usefulness, had been appointed for him; and the time was now approaching when that career was to commence.

He had hitherto lived according to a standard which the world would have called respectable. He was a dutiful son, and a kind brother. His temper was cheerful; his disposition remarkably amiable; his time repeatedly occupied in doing some kind action for relatives and friends. He paid great respect to the outward forms of religion; for even as a youth, amid the excitement of that trip to America which has been already mentioned, he was able to note in his Diary three places of worship which he attended in one day, whilst in Gravesend and its neighbourhood, waiting for the departure of the ship in which he was to sail. On a subsequent occasion, when attending St. Ann's, Blackfriars, to hear a funeral sermon for Mr. Romaine, which was preached by Mr. Cadogan, he remarked, "I was struck with the sincerity and devotion of a man there, and wished that my heart might receive the same impression and be susceptible of the same fervour;" and it is not improbable that many such serious thoughts had arisen in his mind when witnessing the example, or receiving the instruction, of his pious mother. But the impressions thus made had not been lasting. He had never manifested any permanent concern about his immortal soul until the year 1802, when a decided change, of lasting consequence, occurred in his religious opinions and feelings.

He has himself referred to Mr. Cadogan as his spiritual father;* but as he did not make a decided profession

* In the Memoir which he published of his eldest son, William Cadogan Stewart.

of religion until several years after Mr. Cadogan's death.* he must have meant that the instructions which he had formerly received in the house or from the pulpit of that eminent divine† had made upon his mind good impressions, which were not entirely effaced until it pleased God, by other instruments, to awaken in him an abiding sense of the importance of eternal things.

Mrs. Cadogan had continued, after her husband's death, to treat him as a son: and at her house he renewed his acquaintance, which was gradually fostered into a friendship, with Mr. Marsh and Mr. Tyndale, who were already known as zealous clergymen when he was practising as a conveyancer in Lincoln's Inn. Their conduct, at once courteous and decidedly pious, made a deep impression upon him: and on one occasion, after meeting them at Mrs. Cadogan's, he remarked privately to one of her servants, whom he had known from his boyhood and treated as a friend, "I see in my two old school-fellows that religious men may be perfect gentlemen: the Lord give me grace to follow in the same path with them!"

"From that period," says one of them,‡ "he became very decided in his conduct;" and though no diary has

* Mr. Cadogan died in 1797, aged 46. A Memoir of his life was subsequently published by Mr. Cecil.

† Mr. Cadogan was so distinguished as a preacher, that his church was attended by many from surrounding parishes in Reading and the neighbourhood. His sermons were remarkable for clear expositions of Gospel truth, which were delivered with great power, and often in a manner adapted to alarm the careless. His family worship, also, was very edifying; whilst his general conduct was remarkably honest, straightforward, and exemplary. "His mind," says Cecil, "was a concordance and harmony of Scripture."

‡ Dr. Marsh, who has kindly communicated several interesting recollections of his old friend.

been found of this portion of his life, the feelings of his heart may be in some measure ascertained from the following extracts from letters written to a sister, who was turned to the Lord soon after his own conversion:—

TO HIS SISTER SOPHIA.

"*Lincoln's Inn, Nov.* 25, 1802.

"MY DEAREST SOPHIA,—Your letter, dated on Saturday, I only received this morning; this will account for my not returning an answer in the course of post.

"Few things in this life, my dearest sister, would have given me more real happiness. It has been my constant prayer, ever since God, in the multitude of His mercies, has in a small degree opened my eyes to the truths of His Gospel, that He would make us brothers and sisters not only by nature, but as fellow-labourers in the same vineyard. I may quote a passage from a letter of Mr. Tyndale's, as applying to you in the same way as his was meant to me: 'We congratulate a friend on an accession to a fortune, upon any new honour, upon being restored to health; but my congratulation is above all these of this world, it is for your being restored from death to life, and that to life eternal.' I am happy to hear you speak so diffidently of your conversion, because I feel equally diffident myself; and have from Mr. Marsh received great comfort for this diffidence. He says: 'It is a peculiar blessing to be delivered from confidence in our own merits, and from being satisfied with any present attainments. This experience leads us to the Scriptures, and to *Him* who alone can open our understandings to understand them, and our hearts to receive them in a spirit of faith and love. This experience teaches us to trust in that foundation which God has laid, in the intercession of our Blessed Saviour, who alone can make atonement for sin. This experience also leads us to

press forward for greater degrees of religious knowledge and spiritual life.' Do not, therefore, my dearest Sophia, despond if your heart is not at present strongly impressed with the great sinfulness of our nature; with sentiments of exalted love to our dear Redeemer for His sufferings for us; with a fixed determination to give up the world and all its follies. It will be sufficient for you, at present, to see that these are higher attainments, which you desire to arrive at. Be assured that where God has begun a good work, He hath both the power and the will to carry it on. He is able to increase your strength, and will do it; He has promised (Rev. xxi. 6.) to 'give unto him that is athirst of the water of life freely'—of that water of which 'whosoever drinketh shall never thirst, but the water shall be in him a well of water springing up to everlasting life.' (John iv. 14.)

"Pray, therefore, to that Blessed Spirit who comforteth the desponding, who raiseth up the weak, who increaseth the faith of the wavering, who restores the backslider, and continues the strength of the sincere Christian, to give you a thirst after this living water; considering, dearest Sophia, that the eyes of the Lord are upon the righteous, and His ears are open unto their cry; that 'many are the afflictions of the righteous, but the Lord delivereth them out of them all:' 'O taste and see that the Lord is good; and blessed is the man that trusteth in Him, for there is no want to them that fear Him.'

"So young as I am in His ways,—without yet having had any trials,—without knowing whether my present feelings are more than the fervour of a moment, whether they will stand the test of ridicule, or continue in the day of trouble and persecution,—I wish not to make any professions, or to have the outward appearance of godliness without its

spirit. Nothing, therefore, but my love to my dearest Sophia—a most heart-felt wish that we may go hand in hand praising the Lord, and in preferring the 'one thing needful,'—now induces me to attempt giving my advice upon a subject I am so ill prepared for.

"I have hitherto found great benefit from frequently considering these four following points:—First, reflecting upon the love, the majesty, the wisdom and justice of the Great Jehovah: upon the wonderful love of His Son, our Blessed Redeemer, in dying for our transgressions, and being an atonement by His sufferings for our offences, in casting out with His blood all our crimes against His Father, imparting His righteousness to us, and taking the burden of our sins upon Himself; reflecting, also, upon the purity of the heavenly Dove, that blessed Comforter, that incomprehensible Spirit, who sheddeth His influence in our hearts, and who by that influence draws us towards the Divine Being. After reflecting for some time in this way, one feels a greater adoration and love to our Creator.

"Secondly. Considering our own sinful nature, and our continued increase of our guilt, from the temptations of Satan, but still more from the strivings of our own hearts; and from thence considering that we are of ourselves unable to perform any action that will make us worthy in the sight of God, and thence the necessity of an atonement for our sins.

"Thirdly. Reflecting that God's superintending providence governs the universe, and descends to the smallest objects; that every thing is done for certain purposes laid down by Him from eternity; that, therefore, we ought to submit to His will entirely, knowing that whatever happens to us is by His permission, which will give us

perfect confidence in Him, particularly when He has declared that He will uphold those that trust in Him.

"Fourthly. Considering it as my duty to love all mankind; to detest sin, but to pity sinners; not to have any further communication with them than with the hope of being the means of doing them good; with a view to loving them, to endeavour to curb my lips from speaking evil of them; to consider that everyone is as God made them; and that the same purpose that gives us an *apparently* happier lot, also bestowed the lot of those we despise. If we attain to these objects, we then become as perfect Christians as our state will admit of. May we, my dear Sophia, have a sincere desire, produced by the operation of the Holy Spirit, to attain them. Upon considering, you will find our love to God will make us delight in following His footsteps; and therefore, giving up the world (upon this point I will write more particularly in a few days), our sins, our unworthiness, will make us *humble*, which is one of the most difficult attainments. Our sense of God's providence will make us resigned in all troubles and vexations, as being assured there is a cause for them working to good, though we do not see it. An endeavour to love our fellow-creatures will make us strive to do every thing in our power to make them love us: it will improve our tempers, extend our characters, and, in short, create in us Christ's true Spirit. Would that it was as easy to follow these rules as it is to point out the advantage of them! I have found great pleasure in reading Law's 'Serious Call;' and 'The Advice from a Mother to a Daughter,' which is bound up with it. But of all things accustom yourself to prayer, not merely offering up words occasionally, but feeling 'without ceasing' a devotedness

to Him. How vain it is, however, in me to attempt to give you instruction, when you have so much more perfect a preceptor in the best of *earthly* friends. O dearest Sophia, what a happy course of life you are about to enter into! The good things of this life, which God in His goodness has showered down upon you, increase your abilities of magnifying His name. Remember also, that they increase your obligations.

"I trust you will remember me in the prayers you offer up for Divine grace. I shall continue to pray that the God of Grace may call you to Him, and lead you to consider His word as 'the pearl of great price,' as 'the one thing needful.' I hope soon to hear from you to give me your advice, and that we may profit by each other's experience.

"I remain, my dear Sophia, yours ever affectionately,

"J. HALDANE STEWART."

"*Lincoln's Inn, Dec.* 22, 1802.

"MY DEAREST SOPHIA,—Your charming letter, received about a fortnight since, gave me most sincere pleasure. I cannot help considering what a blessing it is for me, so young a beginner in the ways of truth, so liable in this great city to meet with obstacles to my course, to have so many friends, so many of my dearest relations, to whose advice I can apply; who are pursuing the same object, who equally feel the importance of a future world, and the comparative nothingness of this.

"That which constitutes a Christian is a transformation by the renewing of the mind; it is a putting off the old man, with his deeds, and putting on the new man, which, after God, is created in righteousness and true holiness; it is walking, even as He walked. 'If any man have not the

Spirit of Christ he is none of *His*.' From this view it appears to me of much more importance what *our own hearts are*, than what our exact doctrine is.

"With regard to giving up the world, I perfectly agree with you that there is a time for feasting, and for being merry; but is our time for feasting yet come? An old soldier, who has long stood the attacks of the enemy, is become used to the conflict, and knows how to defend himself; he therefore may expose himself to more danger, and place himself in more perilous situations, than the young recruit. What are we, my dearest Sophia? Are we not both enlisted? Will not Satan be using all his arts, all his wiles and stratagems, to bring us back to himself? Again, can we as yet say we are strong enough to withstand these attacks? If we are not, it seems the wisest course, for a time at least, to put ourselves out of the way of them. Satan said to our Maker, when he was desired to tempt Job, 'I have no power over him from the hedge thou hast set round him; but take away that hedge, and then let me try my power!' In going into company, may we not be sometimes in danger, when we are upon the borders of the hedge, or wandering a little beyond it; when we meet with pleasant society, with great attention from the world, find our company coveted very much—which you, from your affluence and other circumstances, will be so liable to,—is there not a danger of our being led astray from that calm and tranquil path, from that peaceful state of mind, in which we are best able to appreciate our own *nothingness* (if I may use the expression), and the necessity of a Redeemer to justify us before the throne of the Almighty?

"I wished to have Mr. Cecil's opinion upon this subject. He said, 'that every character must be original—that

every individual must have so many peculiar circumstances —that there could be no general rule laid down for keeping in the world; but this he might depend upon, the less he mixed with it, the easier he would find it to pursue that object which must be the one thing needful.' May we be able to see these things more clearly, and to practise what we see; may we, as we grow in years, grow in grace; may the approaching Christmas, by reminding us of our Saviour's birth, make us more earnestly desire after a new birth; and may every succeeding Christmas, my dearest Sophia, find us both more willing to hear, and more willing to teach each other, those blessed truths compared to which the wisdom of the wise is foolishness, and the riches of this world as the morning dew. This is the sincere prayer of my dearest Sophia's ever affectionate brother,

"J. HALDANE STEWART."

The same zeal, which led him thus to address a sister, induced him occasionally to invite some of his friends to his chambers for united prayer, and study of the Scriptures; and he was satisfied, for a while, with such efforts to promote true religion as were consistent with his position as a layman. But before the close of the year 1802, he began to think of entering the Christian ministry. Mr. Marsh, who then held a Vicarage in Berkshire, offered to give him a Title to Orders. Mrs. Cadogan strongly advised him to take advantage of the opportunity thus afforded him for accomplishing the object to which his heart inclined; and he wrote to consult his mother on the subject, as follows:—

"*Lincoln's Inn, Dec.* 29, 1802.

"MY DEAREST MOTHER,— . . . . . I returned last night from Reading; and whilst there, I have, I think,

strengthened myself so far in the love of our Saviour, as to wish to make the promotion of His glory the great object of my life. It appears that I may do it best by becoming one of His ministers; but the enthusiasm of the moment may perhaps disable my better judgment from seeing whether, under every circumstance, in my own profession I may not promote God's glory more than by becoming a minister. I am sensible that if I do undertake it, I must from necessity give up not only the pleasures, but what hitherto I have thought the comforts, of this life, and sink into a country Curate; but God has the same power to promote, if He see fit, even my temporal interests in the Church as well as in the Law. . . . . But I have no hopes of living above a life of the severest economy; but how short is our stay here! Will not it be worth a whole life of trouble, supposing it to be, to save from everlasting misery a few even of our fellow-creatures? At the same time there may, in my present profession, be great opportunities, by regular conduct, by an occasional hint, by active benevolence, to be serviceable.

"You will receive this letter on the Saturday. I would wish you to reflect upon it till Monday, and then send me your answer. In the meantime, pray to God that He will direct you in the answer you should give. . . .

"I remain, with sincere truth, your ever affectionate Son,

"J. HALDANE STEWART.

"Mrs. Stewart, of Ardsheal.

"P.S.—I have received Mr. Cecil's advice; but I will not tell his opinion, for fear it should influence yours."

His mother's answer was not very favourable, though she wished him to decide by the dictates of his conscience. He could ill afford to relinquish his professional income

immediately; and, probably, he discovered that it would have been impossible to procure ordination without a University degree; but after some natural delay in making up his mind, he determined, without ceasing to practise the Law, to enter himself as a student at Oxford, with the view of ultimately becoming a minister of the Gospel of Christ.

CHAPTER II.

HIS PREPARATION FOR THE MINISTRY.

[1803—1806.]

"No man e'er found a happy life by chance,
Or yawned it into being with a sigh."

SUCCESS in a religious course, as in any other, is, by God's ordinance, closely connected with industry: and it should be known to all who have been accustomed to regard Mr. Stewart as a Christian whose soul prospered, that from the time of his conversion to God, he was very diligent in the use of "the means of grace." He commenced a Diary on the 1st of January, 1803, the next New Year's Day after the awakening of his soul to a true sense of eternal things. It abounds with proofs of his perseverance in prayer and study of the Scriptures. Partly, perhaps, with a view of giving precision to his religious opinions, and partly in order to accustom himself to composition, he adopted the practice of writing a short Commentary, almost daily, on some portion of the word of God; and about two hundred and seventy of these Expositions remain, written during the three years of his preparation for the ministry. They relate to a variety of topics suitable for Christian meditation, but are sometimes selected with

special reference to some of the public events of those stirring times, or to remarkable incidents in his own career. The following are specimens:—

"*Monday*, 10*th January*.—St. Luke xii. 15: 'And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.'—This text should always be in our thoughts upon our going out into the world; it is more particularly adapted for Monday morning, as on this morning the worldly pursuits of the week commence. There is no passion which is more difficult to conquer than the love of wealth; it soothes our pride, it gratifies our love of ease, it even seems to excuse itself by giving us the means of exercising benevolence. It is in the latter point that the Christian has most to fear from it. For it is by an appearance of good that Satan often tempts us. Were he to propose our getting rich for the purpose of having a splendid equipage, an elegant house, and other luxuries, we should immediately perceive the drift: This is to lead me from the humility of my dear Master. If he proposes it on account of its lessening our fatigues, we should say, The Christian's is an active life; besides, I don't expect to find ease in this world, while you (Satan) have any power over it. But when he tempts us by the opportunities it offers of relieving the distresses of our fellow-creatures, of affording the means perhaps of promoting the Gospel by the distribution of good books, giving encouragement to pious ministers, then we are in danger..... When we see in high stations those who deserve their wealth by their proper distribution of it, we should thank God that there are such men; but we should not envy them: we should lift up our hearts and say,

O God, Thou knowest I have but one talent, do Thou enable me to use that talent to thy glory. O God, let neither our pride, our indolence, or even our benevolent intentions, lead us to fix our thoughts upon wealth; but let us be satisfied that Thou, who hast given us thy Son, and hast promised, through the Holy Spirit, the abundance of Divine grace, wilt give us of the riches of this world, if Thou knowest it will promote our spiritual happiness."

"*Saturday, 15th January.*—Psalm ix. 10: 'And they that know thy name, will put their trust in Thee: for Thou, Lord, hast never failed them that seek Thee.' There is scarcely any part of the instructions of our Saviour more difficult to attend to, though none more strongly urged, than to have faith in His name. In the day of prosperity, when all goes well, when we see no reason for God's interference to preserve us, we give a ready assent to faith. But, when we are really in want of God's assistance apparently—for we always are in fact—then we doubt either His power or His will, and are gloomy from unbelief. But Thou, O Blessed Lord, hast promised that those who cry to Thee for succour shall never cry in vain; that Thou, who hast given us Thyself, wilt also give us all other things that may be needful for us. Do Thou, then, Blessed Spirit, by thy comforting powers, strengthen my faith, and enable me, like the Psalmist, to put my trust entirely in God. If, while wishing that I may have faith, I am still doubting, do Thou remove those doubts, and gently teach me that He who opened the eyes of the blind, who made the lame to walk, the deaf to hear, the dumb to speak, yea, the dead to rise from their graves, has the power to relieve me from every trouble; while He who wept with the friends of Lazarus, whose heart was pierced for the miseries which He foresaw would befal his persecutors, who even in the

pain of severest agony called to his Father to have mercy upon his murderers, wants not the will to compassionate me in all my difficulties. 'Into thy hands, O Lord, then, I put my cause; for Thou art my sure refuge, and my rock of defence.'"

The 9th of February must have been the day of his leaving London for Oxford, where he matriculated as a member of Exeter College on the following day. In his Diary on the 9th, he writes:—

"Psalm xl. 4: 'Blessed is the man that maketh the Lord his trust.'—O Lord, on this day I proceed to take the first step for entering into thy ministry. Thou knowest all my wants, how many difficulties I have to contend with, both temporal and spiritual; but Thou who never deceivedst those who put their trust in thy promises, hast declared that, 'As thy days, so shall thy strength be.' Enable me, then, O Lord, to go forward in faith, trusting that Thou, in thy good time, canst remove all the evils that beset me, all the distresses that encompass me. O Blessed Lord, increase my faith, and make my love more ardent. Oh, may I seek, above all things, to promote thy glory; and do Thou lead and guide me in the means of doing it; that, through thy grace, I may have reason to cry out with the Psalmist, 'Blessed is the man that maketh the Lord his trust.'"

And again, Thursday, 10th February:—

"Psalm xl. 16: 'Let all those that seek Thee, rejoice and be glad in Thee: let such as love thy salvation, say continually, The Lord be magnified.' O Lord, I have now put my hand to the plough; let thy grace prevent me from taking it off. When the wanderings of my imagination, when the fears of my heart beset me, and lead

me to doubt of thy power to clear away the difficulties that encompass me, and which seem to prevent my entering into thy ministry, do Thou comfort me with thy Spirit, and teach me by thy Scriptures thy lovingkindness to thy servant David. Oh, enable me to seek Thee, and to rejoice and be glad in Thee, for thy name's sake, O Lord."

About a month later, Mr. Addington, the Chancellor of the Exchequer, brought down to the House of Commons a Message from the King, stating the necessity for increasing our forces, in consequence of the alarming attitude which had been taken by the French. Mr. Stewart, watching with great interest the political horizon, selected the occasion for a special exercise of faith in God; and wrote, on Thursday, 10th March:—

"Isaiah xli. 10: 'Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.'—In the present posture of public affairs, when this nation is likely again to measure its force with a powerful enemy, it becomes a matter of importance to consider our resources, to inquire what are our means of defence from the attacks of an implacable foe. We hear many saying that there is no cause of alarm: our great naval heroes are still living, the generals of Egypt still remain, our brave sailors have still the same undaunted courage, our soldiers the same discipline. But we hear no one asking the question, Have we the Lord on our side?—He who is King of kings and Lord of lords; who is glorious in his apparel, travelling in the greatness of his strength; whose eyes are as a flame of fire, who is clothed with a vesture dipped in blood, and out of whose mouth goeth a sharp sword, that with it He should smite

the nations. No one asks on which side He engages, though there can be no doubt of the importance of his alliance. We search over Europe for allies; we look out for princes who will slaughter their subjects for a subsidy; we have intrigues in every court, to stir up the princes of the earth against the dominion of the French: have we ever taken any pains to secure the alliance of Him who goeth forth conquering and to conquer? On whose side does He engage? His counsels are not variable; He is not on one day a warm ally, on the next a doubtful friend, on the third an open enemy, as was the case with some of our allies in our late contest. He always supports the same cause: 'The eyes of the Lord are upon the righteous, and his ears are open unto their cry; the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.'"

In the same spirit, on May 21st, when war against France had been actually declared, he prayed (after quoting Isaiah xiv. 5, "The Lord hath broken the staff of the wicked, and the sceptre of the rulers"):—

"O Thou high and mighty God, Thou who art King of kings and Lord of lords, we beseech Thee to pardon our iniquities, for which we justly merit the calamities of war. Instruct our gracious Sovereign, and those who are in his council, that thy arm is better than a host, and thy word more powerful than the sword. Enable them to remember thy former goodness to this nation, and teach them that Thou wilt always succour those who put their trust in Thee. Unite, we beseech Thee, the whole people in defence of our King, our Country, and our Constitution. Guard us from the open attacks of the enemy, from the secret machinations of traitors. And, O Lord, if it is agreeable

with thy will, shorten the horrors of warfare; and, by pouring into our hearts, and into the heart of our enemy, the Spirit of thy Blessed Son, which inclines us to forgive our enemies, and to become brothers one unto another, restore to us speedily the blessings of peace. We beseech Thee, O Lord, to convince us of thy overruling providence, that, though this war is apparently brought on by the ambition of our enemy, ... it is the work of thy hand to punish us for our sins. Oh, then, enable us earnestly to repent of our iniquities, and to seek Thee in the Son of thy love. These prayers we offer up in His name, and for His sake. Amen."

The following are portions of a letter written to his mother at the close of his first term at Oxford:—

"*May* 11, 1803.

"MY DEAR MOTHER,—This being the last day of my residence at Oxford, I have determined to devote a part of it to my friends in Edinburgh.....You will probably expect some description of a College life, which I am but little able to give you much insight into, having passed those weeks nearly in solitude. I am happy to say that every thing has gone on to the utmost—indeed beyond what I could possibly have expected. I was fearful that I should meet with a parcel of half-boys, with whom I should be forced to associate; but providentially, the day before I came, there was a gentleman entered two or three years older than myself, to whom the Tutor introduced me. He has been the only person in the College with whom I have had anything more than a 'How-do-you-do' acquaintance.....

"Lady Catherine Murray gave me a letter to a Mr. Crouch, a very good man, who is a Tutor of one of the Colleges.

He has been almost my only acquaintance. Indeed, my tongue for three or four days was in danger of freezing, for I scarcely spoke but to the servant, and a few words at dinner. The rules of the College are—Prayers at seven o'clock in the morning, and at six in the afternoon; and some Lectures in Latin and Greek in the course of the day, which I am excused from these two Terms. We dine all together at four o'clock. This is the only time we meet; and there being several tables, we don't associate much together. This place is very cheap to those who live as I do, without parties or gigs; wine and horses run away with a great part of the College allowance.....

"I remain, with sincere regard, yours ever affectionately,

"J. H. S." *

His Diary is a record of religious feelings and opinions, rather than of studies; but it shows that at this period of his life he read, among other books, "Michaelis on the Old and New Testament," "Burke on the Sublime and Beautiful," and "Milner's Church History." This also was probably the time to which he occasionally referred in his old age, when he read through Scott's Commentary in the mornings before breakfast: and it appears from one of his letters, that he then, as in later years, set great value on the works of Archbishop Leighton. But it was by

* His loneliness at Oxford must have been more keenly felt, because he had frequent opportunities, when in London, for that Christian intercourse in which he delighted. In a letter written from Lincoln's Inn, dated April 2, 1803, he said:—"I have just been spending the evening very pleasantly with Mr. Tyndale, who is now in town. He is a charming young man. There is so much dependance upon God, such a determination to promote His glory, such humility, that I see how many stages I have to pass before I can come up to one of my fellow-creatures."

prayerful meditation on the Bible itself that he chiefly endeavoured to advance in true knowledge.

"All human performances," he said, in a letter to his sister Sophia, May 30, 1803, "must have some error; but in the Scriptures there is nothing but truth. By that standard we must try all the works of man, and those will be the most perfect that approach the nearest to this pattern. But in reading the Scriptures, it is necessary that we should be careful in not being guided merely by particular texts, but consider their whole scope and tendency, lest we fall into the error of those who are satisfied with a part of the truth, whereas the Spirit was promised that He might guide us into *all truth*."

His care to acquire an extensive acquaintance with the pages of Revelation was followed, as might have been expected, by remarkable faith in God's promises; and though his prospects in life were still clouded, he could write again and again in a tone of cheerful confidence; as, for instance, in the two following letters:—

"*Lincoln's Inn, June* 11, 1803.

"MY DEAR MOTHER,— .... The whole of our doubts is the result of a want of faith in particulars, though we have it in generals. The Lord has said, 'Cast all your care upon me. Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.' He does not give us these promises to deceive us; but if we trust in Him, He will direct our ways. The Bible shows us that the Lord will fulfil his promises, although every outward circumstance seems to be against their being performed. Look at the Israelites groaning under Pharaoh, with his directions to put to death all their male children.

When he lets them go, it is only to go into a desert; when they pass this, it is only to attack giants and mighty nations; and yet, notwithstanding all these things, the Lord fulfilled his word to Abraham, that He would make his seed a mighty nation.

"I am sensible that there are things between me and the Church that the Lord alone can clear up. But cannot He clear them up? Will He who gave His Son for me when an enemy, keep back any blessing He thinks necessary for me, when He has enabled me, though in a very low degree, through his grace, to be something I wish I could say of a friend. We are directed to use all the means for obtaining our object, but to leave every thing to the Lord, who, as you say, maketh all things to work together for good. Let us, then, my dear mother, leave this affair in His hands. Let us pray continually to Him to show us that path in which we may best promote His glory, and to enable us to walk in it without turning to the right hand or to the left. What great promises do the Scriptures hold out to His followers in every situation, whether as ministers or as laymen!—any of them sufficient—if Satan did not tempt us to disbelieve them in practice, though we admit them in words—to make us think but little of any temporal inconveniences. But he is too much our enemy to allow us to believe without doubting. Could we once do this, all our troubles would be at an end.....

"Let us, my dearest mother, look to God for His support. Let us remember that He can make a way in the sea, and a path in the mighty waters; that He it is who for His own sake blotteth out our transgressions, and will not remember our sins,—who will 'pour His Spirit upon thy seed, and His blessing upon thy offspring,'—'who will guide thee continually and satisfy thy soul in drought, and

make fat thy bones.' His promises are without end: so that, whatever our frame of mind is, let us turn to His word; we shall there find that He will give 'beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.' May He enable us to see these things with greater clearness, that we may go from strength to strength, renewed in our hearts and trusting in Him to fulfil all His promises, is the sincere prayer of "Your affectionate Son."

"*Oxford, July* 5, 1803.

"MY DEAR MOTHER,—There is a very wide difference between enthusiasm—running into the fire unnecessarily, and expecting a miracle to prevent your being burnt—and a determination, so far as the Lord enables you, to seek first His righteousness, in the assurance of the completion of His promise, 'All these things shall be added unto you.' The more we exercise our faith, the more we necessarily increase our happiness; for it is from doubts and anxieties alone that most of our troubles arise..... When we read the Scriptures, and see the wonderful instances of God's providence, we are too apt to imagine that these are only particular cases; but the fact is, that the Lord still continues to guide His people, though outward miracles have ceased. The Lord says, He is with His disciples to the end of the world, and that all things shall work together for good to those who believe in Him. In our reliances, therefore, upon our Saviour, there is only on previous thing necessary—to inquire whether the thing concerning which you repose confidence be agreeable to His word. If it be, there can be no cause for fear: should it be the contrary, we have no just ground for hope. The times seem pregnant with great events, of which no one

can foresee the end; but let our thoughts be fixed upon a better country, that we may obtain the happiness of those who were not mindful of that country from whence they came out. 'Therefore God was not ashamed to be called their God, for He hath prepared for them a city,'—whose gates may we find open for us, and for all who are dear to us, is the sincere desire of

"Your ever dutiful and affectionate Son."

Such sentiments led naturally to fervent supplication at the Throne of Grace. The following extracts from his Diary may serve to shew how early in his Christian career he had acquired a measure of that habitual prayerfulness for which he was afterwards so remarkable:—

"*Saturday, June* 25.—The day I left Oxford to keep the Trinity Term. 1 Thess. v. 24: 'Faithful is He that calleth you, who also will do it.'—O Thou that art the first-born of every creature, the image of the Invisible God, in whom we have redemption through thy blood, even the forgiveness of sins; mercifully protect and defend thy servant. Enable me, O Lord, to go out in thy strength, to trust in thy word, and to know experimentally that Thou art faithful, just, and good. Blessed Lord, I beseech Thee to pour the Spirit of wisdom into my heart, to enable me, through thy grace, to profit in those things which are best suited for my salvation and for thy glory. Improve the powers of my mind, and enable me to dedicate those powers to thy service. Correct me, O Lord, with thy chastening hand, whenever my pride would boast itself of any gift of thine, or when my vanity is puffed up by any thoughts of my own knowledge. Lord, enable me to see thy hand in every thing; so that, though Infidels may look only to

second causes, I may trust in Thee, the First Cause of all things. Thou art the Mighty God, before whom all nations shall bow. Give me faith to see how easy it is for Thee to deliver me out of my troubles, when the mountains tremble at thy presence, and the sea is calmed by thy voice. Speak, Oh, Lord, and I shall be safe. Look upon thy servant, and pour thy Spirit upon my heart. O give me more faith in thy providence, more abundant love for thy mercies, more abundant hope in thy salvation. I beseech Thee, O blessed Jesus, Thou that art the High Priest of thy Church, to give me that Spirit which may enable me to fulfil the office of one of thy ministers. From the mouth of babes and sucklings Thou hast ordained praise; let me not then fear, that through grace, and through that alone, I may be the means of winning souls to Thee. Bless with thy love all those who are dear to me; give them thy peace, and let the light of thy countenance shine upon them. In mercy restore such as are backsliding; build up the faith of those who, though in weakness, still look up to Thee; strengthen those who are more confirmed in thy truths. Give us all humility, and pour upon us thy Spirit, that we may be enabled to adore the Great and Eternal Jehovah. To thy great name, sung from eternity by myriads of angels, enable us to ascribe all power, might, majesty, and dominion, now and for ever."

"*Sunday, July* 10.—Psalm xcii. 1; 'It is a good thing to give thanks unto the Lord, and to praise thy name, O Most High.'—O my dear Redeemer, how can I sufficiently thank thy goodness for opening my eyes to enjoy this only happiness—to taste, though only in a small degree, of the rich feast Thou hast prepared for those who love thy name?' Ah! how unlike to all earthly entertainments, which clog the appetite and make the heart heavy! but

thy feast giveth new appetite, thy delights increase the thirst for them. O Blessed Jesus, keep me from sin; for this it is that destroys the taste of thy delicacies, embitters all thy sweets, and prevents the soul delighting in the fatness which thy bounty prepares. Oh, have mercy upon me, have mercy upon me, O Lord; and by increasing my love, increase my happiness."

"*Tuesday, July* 26.*—Isaiah liv. 17: 'No weapon formed against thee shall prosper, and every tongue that shall rise up in judgment against thee thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.'—In times of public calamity, when rebellion stalks abroad, and grim-faced war threatens desolation, how blessed a thing it is to have a sure place of refuge, a 'rock of ages' on which the foot may rest, a Father whose kindness exceeds the love of the mother to her sucking child, a God who will protect his people! But, alas, how are these blessings slighted! We hear of the necessity of military associations, of inflicting immediate and exemplary punishment upon the rebellious; but, alas! nothing is said of that God who giveth songs in the night—of the Almighty, who is a strong tower of defence; who maketh the boldest heart to quake, and puts in confusion all the plots of his enemies. Yet spare us, O Lord; and since our sins are so great that

* On this day an account had come from Ireland of the insurrection in which Lord Kilwarden, the Chief Justice, was murdered in the streets. See "History of Europe" by Alison (vol. viii. chap. 37, ed. 1847), who records the striking incident that "a bystander, shocked by the savage ferocity of the murderers, exclaimed that the assassins should be executed next day; but the words recalled his recollection to the dying magistrate, and he raised his head for the last time to exclaim, 'Murder must be punished; but let no man suffer for my death but on a fair trial, and by the laws of his country.'"

we deserve nothing at thy hands, Oh, for thine own sake, forgive us all our sins. Since our blind hearts cannot see a true refuge, open Thou our eyes, that we may see the light of thy countenance, and know that our refuge is near at hand. O Lord, how little notice is taken of the loss of thy word! Mention is made of our persons, of our liberties; but, ah! how slightly of the blessings of the Truth! Let not this forgetfulness, O Lord, cause Thee to take away thy candlestick, or to remove thy light from us; but have mercy, have mercy upon us, O Lord, and give us not up to our enemies; for Thou art long-suffering and abundant in mercy. Oh, root not up the tree because it beareth little fruit; but by thy Spirit enable it to bear much fruit to thy glory."

"*Monday, October* 31, 1803.—Titus ii. 1: 'But speak thou the things that become sound doctrine.'—O Thou ever-blessed Spirit, who proceedest from the Father and the Son, who art our Comforter and our Sanctifier; who by thy power bringest the hearts of the disobedient to the wisdom of the just; who givest knowledge to babes, and makest wise the simple,—I beseech Thee to be with me at all times when examining or speaking upon God's holy word. Lead me, agreeably to the promise of my Redeemer, into all truth; make my doctrine sound, my practice conformable to my doctrine. Shew me the mysteries of the Gospel of Christ, so far as is necessary for the glory of the Almighty and the salvation of sinful man. Lead me step by step in the way of true wisdom. By thy light clear up the darkness, and make me to see the glories of redeeming love; fill me with thy own Spirit, and nourish me in true holiness. Give me charity to all men. Let me not attend to outward discipline, but receive all even as brethren who believe in the name of Jesus, and look to Him for re-

demption. Let my doctrine lead me to the love of Christ, and to exalt his name amongst the children of men. Assist me at all times in my petitions to the throne of grace, and be with me for ever. Amen."

But whilst he thus manifested trustful dependance upon God, he continually remembered that faith should be accompanied by exertion. He still retained his chambers in London, that he might attend to his business as a lawyer; and, when Buonaparte's threatened invasion had led to the formation of patriotic train-bands, he joined the Lincoln's Inn Volunteers. His service in this corps procured him a grace-term during his residence at Oxford; and it should be remarked by any who imagine that heavenly-mindedness is inconsistent with diligence in earthly affairs, that his patriotic ardour led him to the parade-ground at the very time when he was carefully cultivating piety. His bayonet is yet preserved; and when, many years afterwards, he "read himself in" to the living of Limpsfield, one of his audience, who then saw him as a venerable minister of the Gospel, had not met with him since the days when they used to be drilled together in Lincoln's Inn Fields.*

* Erskine, the future Chancellor, and other great lawyers, belonged to the same corps. See Lord Campbell's "Lives of the Chancellors." "In the multitudes who now thronged to the standards of their country, were to be seen men of all ranks and descriptions. . . . Every where were to be seen uniforms, squadrons, battalions; the clang of artillery was heard in the streets; the trampling of cavalry resounded in the fields. . . . Mr. Sheridan, at the close of the Session, made an eloquent speech in moving the thanks of Parliament to the volunteers and yeomanry. The king reviewed in Hyde Park, in October, sixty battalions of volunteers, amounting to 27,000 men, besides 15,000 cavalry, all equipped at their own expense, and in a remarkable state of efficiency. The total volunteers of the metropolis were 46,000 men."—*Alison.*

In January, 1804, he manifested the genuineness of his Christianity by rejoicing heartily at the conversion of an elder brother, concerning whom he wrote to his Mother:—

"John's eyes have been opened through Mr. Cecil's* preaching, and the dawn of true religion is now opening. What a cause for thankfulness is here—another brand plucked from the fire, another soul eternally happy! Shall the Angels of God rejoice at the repentance of a sinner, and shall we suffer anything to interfere to prevent our gladness of heart? I say, therefore, with the Apostle, 'Rejoice, and again I say, Rejoice.' I leave you to communicate this delightful news to C—— and S——. . . . . I need not say that you will earnestly pray that the light may shine more and more, until it arrives at the perfect day; that He who has begun a good work will carry it on; and at the same time that He will still lengthen the cords of his tents, and take in those who remain. Let it make us also more zealous, more consistent, more simple in our reliance upon God, and more desirous that He may be glorified in us."

He had now fully made up his mind as to his future profession. Though disappointed of an East India chaplaincy, which he had expected to obtain through the influence of his father's friend, Mr. Grant, he had thoroughly determined to be a candidate for Holy Orders. His mother had at length heartily acquiesced in his choice; and with the view, perhaps, of preparing himself for pastoral duties, he visited some of the prisoners in Oxford Gaol.

On March 3rd, 1804, he wrote to his Mother:—

"How much of our care and uneasiness arises from fear

* Mr. Stewart himself derived great benefit from the preaching of this able minister of the New Testament.

of the world. God is no respecter of persons, but the world is; and our fear that the world will not respect us is continually driving us from our peace; and after all we cannot gain their good opinion. 'What will the world say of you for giving up your business and becoming a half-starved Curate: they will say you are mad?' But what is the answer to such a question? St. Paul's: 'Henceforth I know no man.' If God is pleased to confer upon me the highest possible honour,—building his spiritual temple,—does it signify what man's opinion is? The Almighty has set bounds to the ocean, 'Thus far shalt thou come, and here shall thy proud waves be stayed.' If we remain on the shore, this promise of God is sufficient to give us confidence. It is just so with the opinion of the world; it can only reach a certain point. When we go into it, we are liable to its shocks; but if we are firm upon the Rock of Christ, its waves lose all their force. A person who would have been glad of my acquaintance as a rich Counsellor, will despise me as a poor Curate. What then? Can he take away my happiness? Can he take away that promise, That they that seek the Lord shall not want any good thing? If we could only bring our minds to such views as these, we should consider the whole world as an individual, and be indifferent about its opinion when it clashes with the glory of God. In all innocent things, it is our duty to conform to the world; but to act as though we were in the world, not of the world. As for trouble, it comes to the lot of every one; the righteous must, in a particular manner, expect it. Those that will live godly must expect persecution; but is not the reward infinitely greater than the price? Shall we, therefore, for the fear of trouble, renounce the idea of glorifying God?

We must take up our Cross, if we would be Christ's disciples."

And again:—

"*Oxford, March* 14, 1804.

"Our Lord has said that not a sparrow falls to the ground without the Divine permission. . . . . The more we examine the common affairs of life, the more true shall we find this declaration of our Lord's. We shall see in our lives as many links as in Joseph's; but till we examine, and are by God's Spirit brought to believe that they are all directed or permitted by God, we shall never be free from uneasiness. How easy it is to write upon such a subject, how difficult to practise! Yet it is upon this practice that our comfort here very much depends. All parts of religion go on in harmony; the more deeply we feel our sin, the more contented we shall be with the afflictions we meet with, the greater will be our love for Christ our Lord for redeeming us from this sin. Our prizing highly our Saviour makes us see more of God's holiness and justice, which required so great a sacrifice before He could pardon a single sinner. What can we render to the Almighty for giving us a taste for these things? We should study that our taste may be (as Milton says),—

> 'As one, whose drought,
> Yet scarce allayed, still eyes the current stream,
> Whose liquid murmur heard new thirst excites.'

"The more we see or hear of God's goodness, the more should we desire to have a clearer knowledge of Him, and a heart more subdued to his will."

The following is an extract from a letter to his sister Sophia, written a few months later:—

"We must constantly bear in mind that saying of the Apostle's, 'Now is our salvation nearer than when we believed;' and St. Peter's exhortation to desire the sincere milk of the word, that we may grow thereby, if so be we have tasted that the Lord is gracious. This sincere milk is the sufferings of a crucified Jesus, and the glory that shall follow. I quite agree with you, that the country expands the heart in praise to God's goodness; that the firmament declareth his handiwork, and that the earth is full of his goodness. But this raiseth not to the same constraining love as Jesus, the Beloved of his Father, stretched on a cross for sinners, and in his body bearing the iniquity. Here we see infinite justice and holiness, love surpassing wonder, tenderest compassion, almighty wisdom, truth and faithfulness, the workings of Him who is excellent in working, and the love of Him who loveth to the end. It is the Cross that will crucify all sinful affections—teach us meekness, submission, patience, resignation, humility, brotherly love, and universal kindness. We therefore cannot too often meditate upon it, and try ourselves by its standard. 'Examine yourselves, whether ye be in the faith;' whether we are living branches, not dead sticks in the Lord's vineyard; whether we are not only redeemed by the blood of Christ, but whether He be living in us, as the Apostle says, 'If Christ be in you;' and whether we be living in Him, daily coming to this corner-stone, elect, precious, and seeking after the bread of life. (See 1 Pet. ii. 4 and 6; and St. John vi. 35.) What a privilege to have even the smallest relish for these things! How much greater would it be, if the Spirit enabled us to 'open our mouths wide that He might fill them.' To have the eyes opened, is so great a privilege, that we are almost

ready to say, 'It is enough;' but if we have really tasted that the Lord is gracious, we shall want a taste of the grapes of Eshcol. The Lord is our Father: He is like a parent, not satisfied to see his dear children alive, but wishes that they should grow; that the babes should be young men, giving glory to God."

Before the close of the year his affectionate spirit received a very severe shock by the illness and death of his excellent mother. She took to her bed in Edinburgh, about the 4th of December. In less than three weeks afterwards she grew rapidly worse. On the 20th, he received in London an account which led him to fear that there "was not a shadow of hope;" and he never saw her again alive. Endowed naturally with good sense and a sweet temper, she had been remarkable for retiring but exemplary piety; and her son's strong attachment for her may be in some measure estimated by an entry in his Diary during her life-time:—

"Be gracious, O Lord, to thine handmaid. Oh, let the mother of thy servant find grace in thy sight; not for any merit of his, but for the merit of Him who in his last moments remembered his mother even in the midst of agony."

He wrote of her after she had been taken away: "Her children were her all, except Him who must be first with every Christian." Her end was peace; and he ever cherished her memory with the fondest affection. Even the softness of her hand, or the neatness and snowy whiteness of her frills, were not unfrequently the subjects of his animated praise; and he delighted to describe her wisdom, her meekness, her courteous manner, and her tender kind-

ness. Speaking of her death, after the lapse of nearly half a century, and not long before his own decease, he said, "*That* was a wound which has never been healed."

In the year 1805, he recorded, with devout thankfulness to "that same Lord who had so lately laid a heavy hand" upon him, the preservation of his brother William from shipwreck on the 5th of February;* and, a few months later, he had himself a memorable escape from injury when driving with Mr. Marsh in a gig. The horse took fright, ran away, and dashed against a railing at the corner of a street in Reading. "I observed," says Mr. Stewart, "but a few days after, in a similar occurrence, that the person in the chaise was killed on the spot. 'Not unto us, O Lord, but unto thy name be the praise.'"

Early in the following year, 1806, he was examined at Oxford for the degree of Bachelor of Arts; and though the interval between his leaving Eton and his going to Oxford must have placed him at a disadvantage, he seems to have acquitted himself very creditably. Mr. Grant, writing to him, March 6th, 1806, said, "I am glad you have passed with reputation."

The month in which he was to be ordained was now approaching; and his Diary has several references to the time which he spent in self-examination, noting the faults to which he thought himself particularly prone, and praying to God, "Take not thy Holy Spirit from me, nor suffer me to sin." He was on his guard even against the evil into which he might have been betrayed by the perversion

* He was wrecked in the Abergavenny, East Indiaman, off Weymouth. The captain, a brother of the poet Wordsworth, was one of two hundred and sixty who were lost. Mr. William Stewart was saved, with about one hundred and thirty others.

of a religious spirit. "I find," he wrote 23rd November, 1836, "a desire of solitude, and an aversion to any society except that of very thorough Christians, creeping upon me. But it is not in solitude that the world must be reformed.—We must," he added, in allusion to the conduct of Ezra, "go up to Jerusalem, though in the hands of the enemy—without walls, houses, or temple."

CHAPTER III.

HIS ORDINATION.—ASHAMPSTEAD.—BENTINCK CHAPEL.—HIS SETTLEMENT IN LONDON.

[1806—1812.]

He was admitted into Deacon's Orders on 20th December, 1806, by Dr. Fisher, Bishop of Exeter, officiating for Dr. Douglas, Bishop of Salisbury. On the 22nd he wrote to Mrs. Cadogan:—

"I am happy to inform you that I am at length admitted to the responsible office of a minister of Christ.* May I entreat your prayers that the Head of the Church may bless my ministry, and make me wise to win souls to Him? The office seems more and more responsible; and, had I at first more fully considered its importance, I hardly know if I should have ventured upon it. The

* The following prayer was inserted in his Diary, some months afterwards, when he entered the date of his undertaking. "The high and honourable office of a minister of Christ: Lord Jesus, enable me to fulfil it. Eternal Spirit of Love, give me wisdom, boldness, humility, love. Bear me up at all times. Heavenly Father (infinite condescension, that Thou hast permitted a guilty sinner thus to address Thee!), for Jesus' sake teach me, draw me, support me; be my guide and my counsellor unto death."

chief requisite is humility; but how difficult is this grace! Self mixes with all our performances; and as Hart says, even whilst I am writing, pride mixes itself, and feels pleased at declarations of insufficiency. But the promise is, that He will overcome *all our iniquities*, and give us not only salvation, but the things which accompany it. May we daily be more dead to the world and more alive to Jesus; more thankful for what He has done for us, and more resigned in what He is doing."

The first scene of his ministerial labours was the Parish of Basildon, in Berkshire, of which his friend, the Rev. William Marsh, was Vicar. The hamlet of Ashampstead,* which had a separate church, was the part of the parish assigned to his care. "Mrs. Cadogan," says Dr. Marsh, "asked me to offer him my curacy; which I did gladly, and had reason to be thankful for it ever after."

Basildon is a country place, pleasantly situated on the road between Reading and Wallingford. Ashampstead is a still more rural village, at the distance of four miles from the mother church: and Mr. Stewart must have felt, on taking charge of an outlying district, in which there were no resident gentry, that in his new position he would be almost entirely deprived of the kind of society to which he had been accustomed in Lincoln's Inn. But after residing for a few months at Reading, he cheerfully withdrew to a retired spot called Hare Green; where "Kitty," a faithful servant, ministered to his simple wants. "His lodgings were poor, but his heart was in his work;" and on

* A vicarage house was built a few years ago at Ashampstead, which was then made an entirely distinct parish by the disinterested zeal of the present venerable Vicar of Basildon, the Rev. J. B. Fisher, who presented the newly-formed living to his Curate.

occupying his country quarters for the first time, his prayer was,—

"Give me, O Lord, to be like John the Baptist in the wilderness, preaching repentance, and that the kingdom of heaven is at hand. Be with me, to make me a blessing to this people. Give me a delight in reading thy word, and wisdom to explain it. Bless me with an ardent love to Jesus, and to Thee in Him: to the great Jehovah, Father, Son, and Holy Ghost. Upon a change of dwelling, I would again choose Thee for my God. Be around my dwelling, sanctify it, bless it to thy service. Give me a grateful heart that Thou hast provided me so comfortable a home, when my Blessed Saviour had nowhere to lay his head. May I be blessed and a blessing. Strengthen me for my work. Bless the people. Bless thy servant, my Vicar, and his wife. Keep us all in love, for thy name's sake. Amen and amen."

His excellent Vicar has described his preaching as "plain, earnest, affectionate, and with peculiar unction, doubtless arising from his being essentially a man of prayer. There was then," he adds, "great spirituality in his ministry, and remarkable wisdom. When he wished to enforce precepts, or the holiness of Christianity, he generally began by shewing the sovereignty and riches of Divine grace; and then, like the Apostolic Epistles, enforced on Christian principles Christian duties." Nor was he content with publicly instructing the people committed to his charge. He also conducted family worship in every house in the parish except one—being refused by the inmate.

But exemplary as were his ministrations in public and private, he was not satisfied with the measure of diligence to which he had attained; and when engaged in self-

examination about seven months after the commencement of his ministry, he lamented "a great deadness and formality in private prayer;" adding, "I impute it to this cause, that I have no reason to believe that I have yet been useful to the conversion of a single person." Accordingly, he determined to set apart the very next day "as a day of solemn humiliation for my sins, as a day of preparation for the office of Priest, for obtaining a blessing upon my new abode, and a blessing upon the people committed to my charge;" and appropriate petitions are written in his Diary upon each of these subjects.

When the Prophet Elijah went up to the top of Carmel to pray for rain, "he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, *Go again, seven times.* And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand."* In a like spirit of perseverance, the lonely Curate, longing amid Berkshire peasants, for an outpouring of "living water" on himself and his people, continued in supplication. In addition to his ordinary devotions, that day of humiliation was followed, in the course of the ensuing six months, by at least two other "mornings of prayer;" and at length he began to perceive some signs that the power of the Lord was accompanying his ministry. On 14th February, 1808, "the people began a prayer-meeting for a blessing on the Word;" and he wrote, April 13, "I have seen one woman, who never came to church, altering her course outwardly; and another, who was a bad wife, and never came to church, attending to hear the word."

* 1 Kings xviii. 22—24.

The following extracts from his Diary may serve to shew how closely he watched the changes in his spiritual state, and how deeply he felt the importance of a careful walk with God:—

"*August* 19, 1808.—My reading the word of God and prayer have been less regular, and my meditation has been less sweet. I would therefore desire to come . . . . as for the first time, pleading afresh the promises of God, and beseeching Him to heal my backsliding, and to love me freely."

"*Thursday, September* 15, 1808.—Having felt great joy of soul for three or four days after my last solemn act of prayer to God, and been enabled on the Sabbath afterwards to speak with freedom to the people, and ardently longing, as far as I know my own heart, to be filled with the Spirit of God, I have at an earlier season than the month repeated a morning of prayer and fasting."

"*Friday, November* 4, 1808.—I have to thank the Lord for great liberty in the pulpit last Sunday afternoon. . . . We had a very large congregation, the people much impressed with the solemnity of the occasion [a recent death]. I am thankful for this answer to my prayer on Thursday; and would use these answers, not to puff up my own vanity, but to strengthen my faith in the Lord's promises as to prayer. I am more and more convinced of the truth of that saying, 'Bene orasse est bene studuisse.'"

"*Thursday, November* 17, 1808.—I have found some good from reading 'Howell on Assurance of Hope.' I am particularly pleased with what he says of early rising. I find the earlier I rise the better things go on."

It must not be supposed, however, that, while engaging repeatedly in acts of devotion, he cherished a

morose, ascetic spirit. On the contrary, though shunning the worldly-minded, he delighted in the society of pious relations and friends. "The Hermit of Ashampstead," as he was sometimes called, frequently visited at Mr. Reade's of Ipsden, and at Coombe Lodge, where the parents of Captain Allan Gardiner, the heroic Missionary to the Patagonians, then resided. Often he was one of those younger disciples whom Mrs. Cadogan* assembled under her hospitable roof. Many an evening was made pleasant to him at the Vicarage by the Christian courtesy of Mr. and Mrs. Marsh.† And he had the satisfaction, after he had been at Ashampstead about eighteen months, of welcoming into the neighbourhood his widowed sister, Mrs. McNab, who came to reside at Reading in 1808. She was several years older than himself, and remarkable for her sound judgment, her singular conscientiousness, her ready wit, and her Christian benevolence. Mr. Stewart found, for a portion of almost every week, a cheerful home in her dwelling; and, watching over her three daughters

* A remarkable proof of the service which Mrs. Cadogan had rendered to young friends of her deceased husband was given at her funeral in 1827. Mr. Stewart, and three of his brethren in the ministry, followed her to the grave; and each mentioned, in the room where the mourners previously assembled, as the text which had occurred to him as a suitable expression of his feelings, should he be called to preach her funeral sermon; "She hath been a succourer of many, and of myself also."

† Dr. Marsh has said of him, "I always deemed it an honour to have introduced him into the Church. He added much to my happiness." Those who have had the advantage of knowing the sunny countenance, cheerful disposition, and deep acquaintance with Christian truth, which Dr. Marsh retains in a green old age, will easily understand that the Curate had equal satisfaction in the tie which united him to such a Vicar.

with affectionate interest, was enabled to lead onward the whole family in the way of godliness.

One of his nieces writes:—"We always enjoyed the time he spent at my dear mother's: and I can remember how he used to talk to us about the Missionaries, the schools for the little African children, and what dear Henry Martyn was doing in India; also how he used to try and interest us for the conversion of the Jews, and tell us to remember them in our prayers, and what a blessing would follow those who prayed for the peace of Jerusalem. One special holiday we used to look forward to with eager expectation: that was the Ashampstead plum-pudding feast on Whit Tuesday. When the weather permitted, the tables were spread in the open air; and most anxiously used we to watch the indications of the weather. It was a lovely drive [of some miles from Reading]; and I think I see dear uncle's face now, beaming with benevolence and pleasure at seeing the children enjoying themselves: and when they were satisfied, he would call for the widows to take what was left. Then all present used to unite in singing one of his favourite Hymns, generally the one beginning,—

"'Come, let us all unite to praise
The Saviour of mankind.'"

But, while sensible of the charms of society, he continually secured time for private communion with God; setting apart, again and again, whole mornings for devotional exercises, and taking special care to turn to account, in this manner, some of the days appointed by the Church for humiliation and prayer. Thus he wrote, Ash Wednesday, 15th February, 1809:—

"Without popish superstition, I gladly avail myself of

the returning period of prayer to spend this day in supplication, in which my Blessed Saviour commenced his temptation in the wilderness. I would seek, in all means of grace, to come nearer to the Saviour, to have more of his mind and spirit, and more heartily to enter into his exceeding goodness to us miserable sinners. . . . . This day I would devote principally to these purposes—first, to pray for means being used for the conversion of the Jews; secondly, for ability, if it is the Lord's will, to expound the Scriptures from the pulpit according to the plan I began last Sunday; thirdly, for a blessing on the expounding in my own house."

And whilst giving himself to prayer, he did not neglect efforts of a more practical kind. About this time he was much occupied with the study of Hebrew. He had commenced the year with a determination, "by the grace of God, to have every morning one text for the day to meditate upon, and to follow Dr. Doddridge's methods." In the month of March be began a second round of visits to the houses in the parish; and he eagerly embraced special occasions, as they presented themselves, for promoting the spiritual welfare of different classes of the parishioners. In the month of May, for example, in consequence of "the kindness of a lady in giving the Sunday School children a dinner," he "formed a plan for the general examination of the children of Ashampstead and Basildon on Whitsunday;" taking care, previously, to devote a morning to prayer, "having found, by experience, the happy effects of seeking the Divine assistance."

His sympathy as a Pastor may be estimated by the following anecdote, related by Dr. Marsh. He had asked his Vicar, on one occasion, when they were going together to a lecture, just to look in at a cottage, in passing, to ask

how a sick woman was. Mr. Marsh objected that there was no use in looking in, as they would not have time to stay; but he long remembered Mr. Stewart's reply: "Perhaps, poor thing, hardly any one has been near her to-day; and she may be feeling sad and desolate. The sound of your voice will turn her mind to a new subject, which will suggest pleasant thoughts when you are going on your way."

The 25th of October was King George the Third's Jubilee, and the Ashampstead farmers gave a dinner to their men. There was a special service in the church, and a collection "for providing cloaks for the widows." The entry in Mr. Stewart's Diary is,—

"I would desire to devote an hour this morning for prayer:—

"1st. For the King's life and prosperity.

2nd. For the Lord's protection of our country.*

3rd. For His blessing upon those Societies which have been formed during the King's reign, and all other Societies."

4th. For a blessing upon my little flock to-day."

One may be here reminded of Cowper's supposition:—

"Perhaps the self-approving, haughty world,
That, as she sweeps him with her whistling silks,
Scarce deigns to notice him; or, if she see,
Deems him a cypher in the works of God,—
Receives advantage from his noiseless hours
Of which she little dreams. Perhaps she owes
Her sunshine and her rain, her blooming spring,
And plenteous harvest to the prayer he makes,
When, Isaac like, the solitary saint
Walks forth to meditate at eventide,
And think on her who thinks not for herself."

TASK, Book vi.

A little later in this year his first record occurs of a journey on behalf of the Society for Promoting Christianity amongst the Jews. He was much interested in this Society to the close of his life, and often remarked that he had never made an effort for the Jews which was not followed by some blessing, temporal or spiritual. On this occasion, he might have said that he had enjoyed a spiritual benefit; for he recorded shortly afterwards:—

"*Dec. 23rd*, 1809.—I never had such views of the importance of my work as a Minister, as within this week past. It seems to be standing between the living and the dead. Oh, who is sufficient for it? How many gifts are required! Clearness of understanding, to have a complete view of the doctrines; clearness of memory, to retain the Scriptures; ease of diction, to set forth the truths with plainness; unremitting zeal, to be constant in the work; boldness to speak to men, tenderness to touch their hearts, freedom without familiarity, gifts for visiting the sick, for instructing children, for explaining Scripture to the ignorant: and, Oh, how important is the work! Every soul I meet with is naturally bound for hell, and nothing but the Gospel can change his course. Every soul I speak to is either to enter into everlasting misery or endless happiness in a few years. My time is short, I have only as it were a day to do a work, which millions of years cannot afterwards alter. O Lord, convince me more of its importance; and fit me more for this office."

In a similar spirit he wrote about six weeks afterwards:—

"What a wonderful subject for meditation do the sufferings of our Redeemer Jesus Christ form! When we read over the Psalms that speak of his agony, what depth

is there in his distress!.... forsaken of God, heart poured out like wax, sinking in the deep mire, covered with reproach, deserted by his friends, distracted with terror. This is what language declares; but who can conceive the unspeakable agony that the Redeemer felt! Consider the sins of millions, and millions of sins in each individual—these all met in one place. He laid on Him the iniquity of us all. O blessed Jesus! well might the body sweat great drops of blood—well might the heart melt like wax—well might the bones stare upon you when such [mountains] of guilt were pressed upon your soul. And hadst thou, O my soul, a share in this? Did the sins of thy childhood, did the iniquity of thy youth, did thy unbelief and hardness of heart, help to swell this torrent of suffering? Loathe thyself in dust and ashes—let thine eye trickle down with tears, and look on Him whom thou hast pierced, and mourn. Lord, I would desire to do it. I would wish to behold thy wounded side, thine uplifted eye, thy temples torn with thorns, thy hands and feet pierced with nails, till I could hate sin with a deadly hatred, and never open my mouth any more, because Thou art pacified towards me. But, Oh, what confidence does the very extent of his suffering give! Who but the mighty God could have borne a load like thine? The highest creature that was ever formed would have sunk. None but the Almighty could have sustained Almighty wrath. Here then rest thy hope, that He rises above his sufferings, and in the sharpest [agony] says, 'I will declare thy name unto my brethren; in the midst of the congregation will I praise Thee.' It is Jesus Jehovah that suffers on the Cross. It is the blood of God that is poured out there. Does the extent of his sufferings beget confidence in Him? That confidence is but the forerunner of love. Did God assume our nature?—did

the Beloved of the Father become a Man of srrows?—did He say, While I suffer thy terrors, I am distracted?—and was all this to save a sinner like me? Oh, where is thy heart, where are thine affections, if they can rest upon any other object than God in Christ? Here my soul longs to love Thee. Here Thou puttest the prayer upon my lips, 'Draw me, and I will run after Thee.' Heaven opens the soul to views of sublime joy. It lays before us the company of angels, the glories of Christ, but it is His cross that melts the heart. I hear Thee in heaven, *saying*, 'Come, thou blessed of my Father;' but on the Cross I behold Thee *suffering*. Here it is that my eyes would be fixed. A suffering Jesus—Jesus crowned with thorns—Jesus mocked and spit upon—Jesus sinking under his Cross—Jesus crucified—is the meat and drink of the soul. Let thy Spirit open my heart. Evermore give me this bread. And let the Father and the Spirit be remembered with the same love; the one gives, the other applies. It would have been for nought that Jesus had died, had not the Father sent Him. It would have been in vain as to me that He had died, had not the Holy Spirit taken the things of Jesus and shewn them unto me. To Thee then, Father, Son, and Spirit, be the united praise of this grand transaction. Let me glory in the Cross, and here find the world crucified unto me, and I unto the world."

About this time he heard that there was "a great disposition in the Isle of Ceylon to hear the Gospel;" and thus his thoughts were again directed to the Missionary work; but, after some time spent in meditation and seeking the Lord's guidance, he was persuaded that he had no call to it.

The following extract from his Diary may be found

useful to "a man of like passions," when hindered in setting his affections upon things above:—

"*Saturday Morning, Aug.* 4, 1810.—Yesterday morning I enjoyed one of the sweetest opportunities in meditation I ever had. I began with extreme heaviness—not a thought in my mind. Reading a little of the third book of Milton, the conversation between the Father and the Son brought to my mind the everlasting love of the Father, and the rich, sweet, and gracious work of our dear Redeemer. It was a half-hour of sweet delight, heaven opening, mercies appearing, and the Lord shining upon the soul. During the day I have not had for a long time a sweeter frame. This morning I arose singing, and began the duties of the day hoping for an enlargement in prayer. But, alas! I had but few words. I then began meditating, but could think of no subject whatever. I prayed for assistance, but still seemed heavy. I read a chapter in Solomon's Song, but was still dull. I prayed again; still dull. I read the fifty-third of Isaiah; still could think of nothing. I was going to give up, but remembered Jacob, 'I will not let Thee go except Thou bless me.' I then read over a part of 'The Experience of a Christian,' and at last found my meditation sweet to my soul. I record this to induce me to persevere in future. Glory be to His name who answers the prayers of his people. Amen."

In the winter of 1810 he resided for one Term at Oxford, before taking the degree of Master of Arts; and, in the beginning of the following January, according to a practice which he had repeatedly adopted at the close of a year, he reviewed the Sermons which he had delivered during the previous twelve months. An abstract of the

notes made upon three occasions of this kind will shew the topics which he determined to make prominent in his preaching, and may be usefully suggestive to his younger brethren in the Ministry. "Office of the Holy Spirit —brotherly love—consolation to the weak brethren— Satan's temptations—original sin—the covenant—duties of parents and servants—the priesthood of Christ—character of God's people—help to weak Christians—benefit of meditation—how to enjoy the Sacrament—alarm to professors—directions for private prayer—witness of the Spirit—Christ the bread of life—the heart, so as to lead persons to greater acquaintance with themselves—conversion—baptism—self-examination—addresses to young converts."

The practical manner in which he preached the Gospel of the grace of God at this period of his ministry, appears in the following extracts from his Diary:—

"*July* 18, 1810.—On last Sabbath, thinking it right to attempt following up Mr. Arnold, I preached in the morning on the goodness of God in sending rain both natural and spiritual, and exhorted the people to make the same immediate use of the Gospel showers as the world did of the natural. In the afternoon I discoursed on Phil. i. 27, 'Stand fast in one spirit, with one mind, striving together for the faith of the Gospel.' Among other things which I recommended were neighbourly prayer meetings on Tuesday evening, from seven to eight o'clock. Blessed be the Lord, the plan was approved, and three places were fixed: one on the Common, another in the middle of the Parish, and at the Church end for them."

"*January* 31, 1811.—On Sunday morning last I preached upon Rom. vi. 13, 'Yield yourselves unto God;' then re-

commended that the Christians, who had some years since done this, should in the course of the week set apart a few hours to inquire how far their profession and their life had agreed, that they might trace the causes of their failures, and ask both for mercy for the past and grace for the future. I set this morning apart for doing the same myself. O Lord, I beseech Thee, now be with me in trying and examining my heart and life, that I may see where I have most fallen short. Deal faithfully with me, O Lord, and enable me thus to deal with myself, for thy name's sake."

He was not without trials and difficulties. His bodily health was not always good. The loneliness of his bachelor life was sometimes oppressive; the state of his own heart, or the condition of his people, not unfrequently caused him much distress; but in every hour of trial he soon recovered buoyancy of spirit by casting his burden on the Lord. It would be difficult to give an exaggerated idea of his habitual prayerfulness, for there was hardly an incident in his life, either private or ministerial, which was not made the subject of a petition at "the Throne of Grace." When he was disquieted by personal affliction, or when a hindrance occurred in his parish,—when a brother-minister was about to visit him, or when he was going elsewhere into the society of his friends,—it was his constant practice to seek the blessing of God. The whole tenour of his life was in accordance with the exhortation in a hymn, with which he was afterwards known to be familiar:—

> "If pains afflict, or wrongs oppress;
> If cares distract, or fears dismay;
> If guilt deject, or sin distress;
> The remedy 's before thee:—PRAY."

One of his petitions, to which he has said that he often

received an answer, was, that he might have "a thankful heart and a cheerful spirit." It was frequently his practice, when worn out and weary, to read the Book of Revelation, for he said "the view of the coming glory" refreshed him.

The following are portions of the entry in his Diary on May 23, 1811:—

"I begin to see that religion consists not so much in joyful feelings as in the constant exercise of devotedness to God, and in laying ourselves out for the good of others. Time seems to be a most important talent; and every moment it should be impressed upon the heart, God is either pleased or displeased with me at this time. What can I do for the Lord? should be a frequent question. Am I in the place where duty calls me?.... Upon considering the means for growing in grace, I think the best are the following:—First, get the spirit enlivened with a fervent desire for growth; this will be done best by meditating upon the beauty of holiness, as it appears in the Lord Jesus, taking each grace of his character, contemplating its excellence, and then casting the eye upon myself to see how very far short I come. Desire to attain these graces will thus be promoted in two ways—by a sense of loveliness, and by a feeling of deficiency. By meditating also upon the distinguishing love of God in calling me out from a world of wickedness, and making me a child of his; yea, more, giving me the privilege of feeding his children. Oh, let his love warm my soul. Secondly, by earnest pleadings in prayer for growth, and by deep and particular confession of sin. See Ezra, Daniel, Abraham, and others. I never find my soul in a sweeter frame than when the Lord has enabled me to be very particular in this.—Thirdly, by frequent ejaculatory prayer.—Fourthly, by diligent study of

the Holy Scriptures, and reading them with prayer, and turning them into prayer.—Fifthly, by close self-examination. This I find a great difficulty. — Sixthly, by watchfulness over the tongue. I more and more see the importance of this.—Seventhly, by taking frequent opportunity for conversing upon the excellences of God, the love of Christ, the joys of heaven. — Eighthly, by a continued exercise of duty in the station in which I am placed. The more I do, the more I find I wish to perform.....— Ninthly, by a diligent attention to a spirit of love and kindness; getting it to be a fixed plan of action, that in whatever company I am in, I must seek to do good and to communicate happiness. Thus, if only a child is in the room, I must amuse it, and also endeavour to speak a word for the Lord to it.—Tenthly, by a constant attendance upon the public means of grace, particularly — O sweetest exercise!—upon the sacrament of the Lord Jesus.—Eleventhly, by setting apart stated days for humiliation and fasting, in which a peculiar search should be made for all sin.— Twelfthly, by frequent singing the praises of God.—Thirteenthly, by having some principles fixed in the mind as constant rules of action, such as—The way to pleasure is to exercise self-denial; God can make any place happy; Our happiness depends not upon outward circumstances, but upon inward peace; Every moment of time will, by-and-by, appear to have been worth millions of money; Religion must not be formed upon the conduct of professors, but upon the Scriptures; God's grace is all-sufficient.— Fourteenthly, by immediately checking every murmuring thought, and constantly seeking to find out the bright side. It may be said of every trouble, 'He has set his bow in the cloud.'"

In August, 1811, his father's friend, the Marquis of

Bute, procured for him the honorary appointment of Chaplain to his Lordship's grandson, the Earl of Dumfries;* and about the beginning of the following year, he began to entertain seriously the thought, which had more than once occurred to him before, of leaving Ashampstead. The subject came under consideration chiefly in consequence of the opportunity which seemed to be presented for his becoming Minister of Park Chapel; but conflicting reasons suggested themselves to induce him to continue where he was, or to take another position. On the one side, it could be suggested that there were godly persons among his present parishioners, who valued his ministry†—that he had been the instrument of converting some persons from the error of their ways, and that an increase in the congregation had rendered necessary an enlargement of the church; and these were strong arguments for his remaining at Ashampstead: but, again, he could not but feel that the greater part of his immediate neighbours did not profit by the preaching of the Gospel, and that, from the smallness of the population, he had frequently not enough work to occupy his time; while in London there would be a certainty of finding much to be done, as well as a probability that many would welcome him in the doing of it; and yet, when he was thus led nearly to the conclusion that he ought to change his place, a misgiving arose in his mind as to whether his style of preaching would be suited to a London audience. In the perplexity caused by these considerations, he had recourse, as usual, to prayer. He also

* He was afterwards for many years Chaplain to the late Marquis of Bute, and to the Earl, subsequently the Marquis, of Breadalbane.

† The earnest piety of some of these was often a subject of pleasant recollection to him in after-life. He has been heard to say, that he never heard elsewhere such fervent singing as at Ashampstead.

asked the advice of Mr. Wilson (now Bishop of Calcutta) and other friends. And at length; the Rev. Basil Woodd, of Bentinck Chapel, Paddington,* having proposed that he should take his duty for a few months, by way of trial of London life; he determined to leave Berkshire,† in order to become Mr. Woodd's temporary substitute. Then, feeling that he had arrived at "one of the important eras of his life," he "set apart a day of fasting and humiliation, as well as of praise and gratitude to the Lord." He rehearsed, with deep humility, the shortcomings of which he thought he had been guilty, recounted mercies which he had received, and offered earnest prayer for God's blessing on his future course. His farewell sermons (on Isaiah liii. 1, and Rom. x. 12, 13) were preached on July 11. On the following Tuesday he addressed those, whom he had been accustomed to assemble at a weekly lecture, on growth in grace. And on the Wednesday some of his Reverend friends in the neighbourhood commended him "in prayer to the Lord."‡

The experiment at Bentinck Chapel was satisfactory to himself and others; but the negotiations with respect to Park Chapel were broken off, and his attention was directed to Percy Chapel, Charlotte Street, which was then

* The Editor of the well-known work on the list of the Society for Promoting Christian Knowledge, called "The Faith and Duty of a Christian."

† The last public event from which he sought to derive instruction for the Ashampstead people, was the assassination of Percival, the Prime Minister, by Bellingham, in the lobby of the House of Commons, on May 10, 1812.

‡ He had often derived great benefit from attending the Clerical Meetings in Reading. There was always a Sermon in St. Laurence's Church; and the meeting of the Clergy was of a very friendly kind, with exposition and prayer in the evening.

to be disposed of. Several circumstances made him hesitate to undertake the responsibility, pecuniary and ministerial, connected with it; but again he asked counsel of God.

"In considering about Percy Chapel," he wrote (Diary, August 15, 1812), "it has occurred to me this morning, that, as I am seeking the Lord's glory in it, there is an unkindness and unjust suspicion in not believing that He will assist me. I think I can truly say, that it is neither from a wish for emolument, or fame, or for my own pleasure, that I seek this situation, but because there is a greater field for doing the work of the Lord. I know not if I argue rightly, but this is my feeling—(O Lord, if there is anything of presumption in it, do Thou pardon it.) If a child desired to serve his father, and was exposing himself to risk in doing it, would not his father, though he might suffer him to come into some difficulties, to teach him useful lessons, finally protect him? It is thus I am led to think of the Lord. Has He not said—Oh, wonderful love!—I am thy Father, who has bought thee. Lord, inspire my soul with that faith, and my mind with those views, which may lead me to pursue thy glory. I read this morning in family worship, with much delight, David's going out to the Philistine. He remembered God's past experience, and [trusted] thence to his still delivering him. The chapter [1 Samuel xvii.] shews many beautiful points: His readiness to return to the wilderness, v. 15—his obedience to his father, v. 20—his zeal for God's glory, v. 26—his faith in him, v. 37—his courage, v. 48—his courtesy, v. 58. Lord, grant me these graces, for Jesus Christ's sake, and to thy Church and people."

After much prayer and meditation, he determined to take the chapel; and though some difficulties still remained, eventually (October 15, 1812) they were all overcome.* St. Pancras, the parish in which Percy Chapel is situated, being then a "peculiar" under the Dean and Chapter of St. Paul's, the necessary licence was granted by two of the Canons, Dr. Hughes and Mr. Wellesley,† with the consent of Dr. Middleton,‡ who was Vicar of St. Pancras at that time; and Mr. Stewart entered on that metropolitan sphere of labour which he was to occupy, acceptably and successfully, for many years.

* Clergymen holding his sentiments were then little favoured by persons in authority. It has been remarked in a leading periodical, as to that period of our Ecclesiastical history:—"The Church had passed through one of those nights which, in all ages and countries, have occasionally overtaken it, and the new day was beginning to break. The bulk of the Clergy still belonged to the old school, which chiefly confined its attention to the Commandments, and hardly appeared conscious of the existence of the Creed. By all such persons, the few who dwelt much upon the doctrines of the Gospel, and insisted upon an elevated strain of piety and a more than ordinary strictness of conduct, were regarded as deluded enthusiasts. —— himself styled fanaticism opinions which have ever been maintained by our most eminent divines, and which have happily gained, in the last five-and-twenty years, their former ascendancy." (Quarterly Review, No. cxciii. pp. 119, 120.)

† This was the "Master" for whom he had fagged at Eton. He now stood his friend, and facilitated the issuing of the licence.

‡ Dr. Middleton, before he gave his consent, obtained information respecting Mr. Stewart, through Dr. Gasken, from Mr. Stewart's intimate friend, Mr. Broughton, of the Foreign Office. The character of Mr. Broughton's testimony may be imagined from the following extract from a note, which he wrote upon the subject to Mr. Stewart;—"Were I to speak what I feel, you would call it flattery; and were I not to declare my real opinion of you, it would little become the affectionate friendship and high esteem which I must ever feel for one of the best of men."

CHAPTER IV.

THE COMMENCEMENT OF HIS MINISTRY AT PERCY CHAPEL — MARRIAGE — ILLNESS, AND TRAVELS IN SEARCH OF HEALTH — NICE — THE VAUDOIS — SWITZERLAND—RETURN TO LONDON.

[1812—1820.]

He preached his first sermon at Percy Chapel on the 18th of October, 1812, from 2 Timothy iv. 5,—"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." "The congregation was not large; the church about two-thirds full; the number of communicants about twenty-six." * But his pleasant, though short connection with Bentinck Chapel had encouraged him to hope that he was equal to clerical duty in London; and he found relief, under circumstances which might otherwise have disheartened him, by his usual approaches to "the Throne of Grace."

"Having many blessings to entreat of the Lord," he wrote upon the following Wednesday, "I desire to devote this morning in a special manner to His service. O Lord, assist me by thy grace in self-examination,

* Diary, October 21st, 1812.

prayer, and meditation, for thy mercy's sake." . . . . "My wants are as follows:—A heavenly mind to see the littleness of all other things; that this Chapel, considered as a respectable situation, is very like a little larger molehill which, on the top of the mount, is as much out of sight as Ashampstead molehill. What is the praise of a thousand? They are but worms. What I need is to look higher—to see that it must be at the end I must expect my reward. Lord, give me a heavenly mind. I need also general gifts suited to this state. . . . I need also godly friends to help me in the work. I need, temporally, that the pews may be let. . . . I need direction as to setting up schools, collecting hymns,* having evening service. . . . . I would pray, therefore, for preservation from pride, worldly mindedness, and carnal fear, and all other temptations that there may be at Percy Chapel."

The "godly friends" of whose assistance he felt the need were soon raised up for him. Almost immediately after he entered upon his work, a lady sent him £10 towards the establishment of a Sunday School. The wife of Mr. (afterwards Sir Robert) Inglis offered to assist him in imparting instruction to the young; and the Sunday School was opened within a few weeks from the time of

* He introduced into his chapel, shortly afterwards, "A Collection of Psalms and Hymns," which he compiled with great care, selecting at least one hymn for each Sunday and Holy day in the year, according to the Order of the Book of Common Prayer; so that the book was "adapted to the Service of the Church and to Private Devotion." The singing of hymns being then less usual than now, he wrote a Preface, in which he shewed it to be a reasonable and scriptural practice, which had been adopted by Christians from the earliest times. The Collection, to which he added in later years, has passed through thirteen editions, and is used in several Congregations.

his settling in his new position; both Mr. and Mrs. Inglis being among the first teachers.

The success which was granted to him is thus described in his Diary on the 23rd of December, 1812, which was his thirty-sixth birthday, and one of his seasons for special communion with God:—

"Now, when I have only preached nine Sundays . . . the church is nearly full. Two hundred children have entered the Sunday School; a gallery is building, places are being taken in it. The Lord has given me favour in the eyes of the Congregation, and truly it is well with me."—"O Lord," he added, "prosperity is a dangerous season. Thy word says, 'Rejoice with trembling.' Oh, then, add to all thy other mercies that great one, a meek and lowly heart. Keep me from being puffed up by pride, and shew me more and more that I am nothing and less than nothing, and vanity."

His ordinary devotions were like those of Daniel; "He kneeled upon his knees *three times a-day*, and prayed and gave thanks before his God;" but he frequently added other extraordinary efforts after communion with God. His lodgings in Alfred Place, though in one of the quietest of London localities, were of course noisy and unsuited to private supplication in comparison with the country cottage which he had so long occupied; but he continued the practice of repeatedly devoting a portion of the morning to meditation and prayer. Sometimes he would withdraw, on a week-day, into the vestry of his Chapel, that there, in a retirement more perfect than could be secured at home, he might pour out his supplication before the Lord. On a Sunday he would frequently abstain from food till after the first service; and, occasionally, when he felt himself

indisposed for religious exercises, he would seek the society of Christian friends for the express purpose of fanning the flame of piety by uniting with them in social prayer.

He wrote on Sunday, May 9th, 1813:—

"I desire to record the goodness of the Lord. I earnestly sought His assistance on this day, and had, yesterday evening, an extraordinary prayer-meeting with Mr. Wilson [then Minister of St. John's, Bedford Row]. Oh, how good is the Lord! I know not for some time when I have had more relief in speaking, or when the Word seemed to come with more power. Oh, may the Lord indeed grant His blessing. Let me make this memorandum,—'*The Lord has never disappointed me in my prayers.*'"

And again, on Wednesday, June 16th, 1813:—

"Having a desire for more grace, I trust, through the guidance of the Lord, I am devoting this morning to a season of special prayer and meditation. For this purpose I am now retiring to my Chapel, that, from eleven till three, I may in private communion meet the Lord. Oh, heavenly Father, for Jesus Christ thy dear Son's sake, assist me. Grant me strength for this duty. Enable me now to examine myself,—to withdraw from all things which distract my thoughts,—and to fix my mind solely on Thee and thy word."

He then considered: Firstly, his own state, in order to excite penitence; secondly, his relative duties; and thirdly, his ministerial duties; adding, among other petitions to God, a prayer for "His special blessing on my congregation—*pew by pew*—and for much of the influence of His Spirit."

On July 7th, 1813, he was elected Chaplain to the Middlesex Hospital, which is in the immediate neighbour-

hood of Percy Chapel. About one hundred and forty sick persons were always under his ministerial care in this establishment; and he generally spent about an hour, in one or other of the wards, every day, except Sunday, when he conducted a short afternoon service for about fifty patients, the young surgeons, and the nurses.

In the summer of the same year he formed two Church Missionary Associations—one of ladies, and the other of gentlemen, members of his Congregation. A meeting of each Association was held once a quarter. Contributions for Missionary objects were then received; and he endeavoured, in the address which he delivered, not only to give suitable information, but also to promote personal piety and brotherly union amongst those who attended.

Two other benevolent institutions were established in connexion with his Chapel between the autumn of 1812 and the spring of 1814—a Lying-in Charity for the relief of poor women during childbirth, and a District Visiting Society for attending to the sick and needy at their own homes. An account of the origin of the second of these charities may shew how he exerted himself to do good, and how his efforts were seconded by others. An old servant of Mrs. Cadogan, then living with his friends Mr. and Mrs. William Forster, called on him one Saturday evening during the winter of 1813-14, and asked him to visit her sick brother-in-law in Lincoln's Inn Fields. As the night was frosty and snow was on the ground, he did not feel inclined to go out, and told her that he would see her relative on Monday; but after she had left him, he reflected that, as his sermons for the following day were prepared, it was his duty to go at once. He went; and dropped in at Mr. Forster's, in Gower Street, as he returned, to comfort the old servant by an account of his

visit. Mrs. Forster, a daughter of a Lincolnshire Baronet, and familiar with the parental kindness so frequently shewn towards the labouring classes by English Squires, asked him if there was no intention of having a subscription for the poor. The thought immediately occurred to him that something might be done. He went home; determined to mention the matter after his sermon the next day; and on the following Tuesday the District Visiting Society was formed;—supplying another proof that those clergymen whom God has made chiefly instrumental in awakening the sympathy of their fellow-Christians towards the ignorant heathen, have been forward in promoting efforts of love on behalf of the suffering at home.

His sister, Mrs. McNab, who had moved into town, now resided with him, and took much interest in the female inmates of the Hospital of which he was Chaplain. Her daughter Anne, afterwards the wife of the Rev. Harvey Sperling, greatly assisted him in arranging the details of some of the Charitable Institutions which he established, and proved á valuable private-secretary to him for several years.

The erection of an additional gallery, mentioned in one of the preceding extracts from his Diary, was designed to give greater accommodation in the Chapel, when he observed how the number of his hearers increased during the first weeks of his ministry there. He had, however, been premature in anticipating that abundant harvest which afterwards attended his labours. The new pews did not fill as rapidly as he had expected; whilst some of the old seat-holders, offended by the tone of his preaching, began to give up their sittings. The expense connected with the alteration proved, as usual, to be larger than the estimate; and he was for some time much embarrassed by want of funds. But in this, as in former difficulties, he had recourse

to earnest and repeated prayer. Again and again, between June, 1813, and February, 1814, he made known his request unto God; and, eventually, through the kindness of several friends,* all cause of anxiety on this account was removed.

The following, which seems to be a memorandum of sermons preached between Michaelmas, 1813, and Michaelmas, 1814, may give some idea of the pains which he took to "prophesy according to the proportion of faith."†

CHRIST.

His visible presence.
His invisible presence.
Healing all.
Creating all things.
Feeding His flock.
His poverty.
His second coming.
His advocacy.
His pardoning love.
The bread of life.
His seven last words.
His entrance into Jerusalem.
His death.
His resurrection.
Seen in His beauty.
His love constraining.
His Ascension.
His going forth conquering.
The Good Shepherd.
The Rock.
"He hath done all things well."

INVITATIONS.

Yet there is room.
Look unto me.
A faithful saying.
Ho! every one.
Come now, and let us reason together.
If any man thirst.

* The most conspicuous of these were the late excellent Dr. Weir, a retired military surgeon, who, though a seat-holder at Percy Chapel, used to occupy a free sitting in the middle aisle, in order to encourage the poor of the neighbourhood to attend public worship; and the late large-hearted John Mortlock, who was son-in-law of the Rev. Basil Woodd.

† The titles have been in some cases filled up from brief notes in the original MS.

CHARACTERS.

The Eunuch.
Abraham.
Matthew's call.
The widow's oil.
Daniel's prayer.
Naaman.

SEASONS.

Harvest.
Thanksgiving.

TOPICS.

Creation.
Heaven. Three sermons.
The Forbidden Tree.
The Judgment Day.
The Sacrament.
God is Love.
The Trinity.
A little child.
Redeeming the time.
The Epiphany.
Thanksgiving for victory.
Lukewarmness.
Faith. Four sermons.
Secret prayer.
Standing in God's counsel.
Christian knowledge.
Conversation in the world.
Ambassadors for Christ.
The Throne of Grace.
The Holy Spirit.

WARNINGS.

The great cry in Egypt.
How shall we escape?
The righteous scarcely saved.
Be sure your sin, &c.

PRIVILEGES.

Delight in the Lord.
The Lord's pleasure in His people.
The Tree of Life.
Teach me Thy way.
Keeping yourselves in the love of God.
Abound more and more.
I will run the way, &c.
Grow in grace.
Let the heart rejoice.
Enduring temptation.
The way of Thy judgment.
I fell at his feet as dead.
Be thou faithful, &c.

DUTIES.

Obedience to parents.
Search the Scriptures.
Husbands and wives.
Young men.
Young women.

The large number of discourses having direct reference to the Lord Jesus, should not escape notice; yet, upon reviewing his sermons, he thus expressed himself in his Diary:—

"I think I have not held forth the general truths of the Gospel sufficiently; not awakened sinners, or entered enough into practical duties. . . . . If it pleases God to spare my life, I purpose being more decided, ... speaking more of separation from the world—of family prayer —of the doctrines of grace. In short, if it pleases God, I would be more faithful, open, and downright than I have been."

His was a spirit peculiarly sensitive to the encouragement arising from the hearty co-operation of others; and there was gradually formed in his Congregation a little band of faithful laymen, who laboured with him in the Lord. Some of them usually joined him in the vestry, either before or after the service, and "strengthened his hands in God." He used sometimes to offer secret petitions for these helpers individually, and the names of "dear Lockett, Forster, Weir, Bevan, Montagu, ... Tims, Inglis," which occur in his Diary, among others of which he made mention in his prayers, are memorials of the satisfaction which he derived from the affectionate kindness of such Christian brethren.

On December 4th, 1815, Mr. Daniel Wilson informed him by letter that he had been elected a member of "The Eclectic Society." He had previously attended its meetings as a visitor, and long enjoyed intimate fellowship with many of its members. It was a union of earnest clergymen, who assembled once a fortnight in the Vestry of St. John's, Bedford Row; and there he was often "comforted by the mutual faith" of others, who are now, like

himself, resting from their labours. Among these were Messrs. Abdy, Woodd, Watkins, Crowther, Shepherd, Jerram, Budd, Webster, Bickersteth, Mortimer, Hawtrey, Pritchard, Jowett, and the venerable Watts Wilkinson, whose "Golden Lectures" he used frequently to attend, deriving, in common with many others, much spiritual profit from them.

The year 1816 is remarkable in his history as that in which he entered the marriage state. His thoughts had, during a long period, been frequently turned to it. Whilst resident at Ashampstead he had repeatedly set down, after his usual manner, the advantages and disadvantages which, *as a servant of the Lord*, he would find in the possession of a wife; for, "I do not like to think of marriage," he wrote in his Diary, "without making the glory of God the first end in view." These characteristic calculations resulted in a decided conviction that he would have more frequent opportunities of honouring God in wedded life, and a determination to take that holy estate upon him whenever a providential opportunity for so doing should occur.

That opportunity at length presented itself when he was introduced, by his old friend and second mother, Mrs. Cadogan, to the daughters of the late David Dale, Esq., of Glasgow and New Lanark.*

* The generation which knew Mr. Dale as a pious philanthropist is passing away; and, therefore, his name may now, perhaps, awaken comparatively little interest. But in the beginning of the present century, "when the ear heard him, then it blessed him; and when the eye saw him it gave witness to him, because he delivered the poor that cried, and the fatherless, and him that had none to help him." His considerate kindness obtained for him the name of "The Benevolent Magistrate." One of his objects in founding New Lanark was

Mrs. Cadogan had been brought to a saving knowledge of the truth as it is in Jesus, by the mother of these young ladies, a daughter of Colin Campbell, Esq., of the Citadel, whom she had met, before her marriage, in the house of their mutual acquaintance, Lady Glenorchy;* and naturally taking an interest in the children of her old friend, when deprived of both their parents, she had invited them, during their temporary residence in England, to visit her at a cottage in which she then resided, near Henley-on-Thames. Mr. Stewart met them under her roof; and soon afterwards formed a matrimonial engagement with Miss Mary Dale.

He was married on the 20th August, 1816; and his conduct on the previous journey from London to Rosebank near Glasgow, where the Miss Dales then resided, was remarkably consistent with his habitual zeal for his Divine Master. Stopping on Sunday at Longtown, and being asked over to Netherby, he expounded the Scriptures to a large party of (the late) Sir James Graham's guests after reading the Evening Service; and on the following Sunday he addressed a congregation assembled to hear him at New Lanark.

His marriage added very much to his happiness: and after an interval of several months, he could say, when exercising his usual diligence in self-examination, "I do

the providing a home for orphan children. It was estimated that he gave away at least £52,000 in his lifetime; and on the day of his funeral the streets of Glasgow were thronged by persons clad in decent mourning out of respect to his memory.

* This was that Lady Glenorchy who is said to have shaken off unprofitable worldliness, and to have become a diligent servant of Christ after reflecting on the magnificent opening of "The Shorter Catechism." "What is the chief end of man? Man's chief end is to glorify God, and to enjoy him for ever."

not observe that this connexion has made me less spiritual."* The same prayerfulness continued after his home had become more cheerful. The same zeal was influencing him in his efforts for the good of others; and though he was not without cause for pastoral anxiety, he was prospering as a Minister,† when he was subjected, in the mysterious providence of God, to two severe trials. The person who had been intrusted with the care of his wife's ample fortune, so mismanaged Mr. Dale's property that it was in great measure destroyed; and a few months afterwards his health, which had long been delicate, altogether failed. He became so feeble and languid, that the slightest effort fatigued him. After trying change of air at Kingston-on-Thames—where one of his kindest and earliest friends, Miss Massie, has long resided—at Brighton, Tonbridge Wells, and at Shepherd's Bush, near Fulham, he returned to town in much the same state as when he left it: and at length his physicians recommended him to withdraw altogether from his work for some time. But even when burdened with bodily weakness, though thinking and speaking were often very oppressive to him, he still endeavoured to maintain communion with God. In his sore trouble, dispirited as he was, he still called upon the Lord; and in writing to his wife, from one of the places to which he had travelled for change of air, he still turned her attention to spiritual things.

"*Brighton, Tuesday, Oct.* 14, 1817.

"MY VERY DEAREST MARY,— . . . . . I have learned

* Diary, January 1, 1817.

† Instead of the twenty-six who partook of the Lord's Supper after his first Sermon, there were about two hundred communicants on Good Friday, 1817.

in my present illness that we are just what God pleases. If He does not give strength, we are perfect weakness; and when He does, all things go easy. Oh! may I bless and praise His name. If my health is restored, may I be more simply a servant of the Lord; and if He sees fit to keep me in weakness, may I be willing to wait His time! . . . . . I cannot give you better advice than to make use of seasons of health to get nearer to the Saviour. Read frequently the most spiritual part of the Scriptures. Sit down and think of different graces in the Saviour's character—of His love, for instance. Read the Scriptures which shew this—such as the account of His birth, becoming a babe for us—the account of His conversation with His disciples. . . . . His sufferings.—Try to think of them as sufferings known from eternity, as sufferings for sinners. Meditate on their magnitude,—never sorrow like to His sorrow; on their variety; on the shame attached to them:—this is what will spiritualize the mind. . . . . Set a high value upon time. Ask yourself at night, How many minutes have I this day enjoyed communion with God? what have I done in His service? . . . . . I cannot tell you . . . . [of] what use you will find such questions, and a conduct formed upon them. At present, alas! I am forced to lead a very different life. Nearly all the day is occupied in seeking for health. If I speak a little more, read a little more, or write a little more, than ordinary, I feel it; so that I can say it is the will of God that I should be useless at present. But it is His Divine grace, now bringing to my mind the lessons His word has taught me in health, which enables me now to bear His will. . . . . .

"I remain, your most affectionate and faithful husband,

"J. H. STEWART."

"Mrs. J. H. Stewart."

His mind was relieved from much anxiety when he obtained, with some difficulty, efficient clergymen to supply his place at Percy Chapel. Soon after the commencement of his illness, the duty was performed, much to his satisfaction, by the Rev. Walter Shirley;* and subsequently, when Mr. Shirley had been obliged to return to his living in Derbyshire, by Dr. Jennings (afterwards Archdeacon of Norfolk) and the Hon. and Rev. Gerard Noel. He thus obtained complete repose; and being now the father of two children, he went (August 13, 1818) with his wife and family into Scotland,—"Like a sojourner on earth," he said, "without a fixed dwelling-place. But what does it signify? The Lord Jehovah has promised me a mansion in His house; and as to the way, He has said, 'I will guide thee with mine eye'—'I will never leave thee nor forsake thee.'"

He remained in Scotland, changing his residence from one pleasant spot to another, for nearly a year, receiving much kindness from several of his wife's relatives, and from his Christian friends at Lauriston. The following letter was written to Mr. Noel, on February 4th, 1819:—

"MY VERY DEAR FRIEND,—You rightly judged that no intelligence could be more interesting to me than that which regards the Lord's dear flock at Percy Chapel. Your letter, giving such pleasing accounts of their prosperity, was a most welcome one; and I have only waited for an opportunity to thank you for it, and for all your labours amongst this dear people.

"May the Lord abundantly bless them! May He make

* Father of the much respected Archdeacon of Derby who became Bishop of Sodor and Man.

it a cause of abundant rejoicing, throughout the ages of Eternity, to yourself and to very many of His people, that He ever sent you to this part of His vineyard. May it indeed be a fruitful garden, producing many trees of righteousness, to the praise and glory of our only Lord and Saviour Jesus Christ.

"My great object, whilst the Lord permitted me to labour amongst them, was to set forth the glories of the Saviour; that, by seeing the greatness of His power and the riches of His grace, their hearts might be drawn forth in holy love; that, the love of Christ constraining them, they might desire to live to His praise, and especially to attend to His commandment, to love one another. Oh! that the Lord may grant them more and more of His Spirit, make them indeed a Philadelphian Church—a Church abounding in love and in good works.

"It is a cause of unceasing praise to me, that whilst my Blessed Lord has seen it right to permit bodily weakness to visit me, He has sent a minister so much better qualified than I am to feed His flock, and to lead them nearer to Himself.

"It gives me also unfeigned pleasure to hear that whilst they are prospering under your care, Mrs. Noel's health is improving by your visit to London. In these circumstances, though I should have no greater delight on earth than to be preaching the Gospel to my dear friends, did my health permit, I am very happy to hear that it is your wish to remain for a longer time with them.

"If, therefore, it is agreeable to you to continue your charge at Percy till the end of October, 1820, I shall feel thankful in intrusting them to your care, assured that your object will be the glory of our Lord and Master. By that time I shall be able to judge whether my strength

will permit me again to share the duty; and you will have the opportunity, by a longer stay, of more fully instructing them in your views of the Truth. I trust, therefore, that your continuing your charge will be a blessing to us all.

"If my poor prayers can at all benefit you, you may be assured that I scarcely ever approach the Throne of Grace without remembering you. May the Lord pour His Holy Spirit upon you! May you be full of the Holy Ghost and of faith, and abundantly enriched with every grace and gift which may make you an able minister of the New Testament.

"I have much to say of the Lord's goodness to me during my illness; His lovingkindness has been great indeed; but neither my paper nor my strength permit. I therefore only add kind remembrances to Mrs. Noel, and a request to be favoured with an early answer.

"Believe me to remain, with sincere regard, your very affectionate brother in the Lord."

In the summer of 1819* he derived much benefit from consulting the celebrated divine and physician, Dr. Stewart. In the autumn of that year he resolved to winter on the Continent; and on his way thither returned slowly to London, after stopping at Lanark, at Netherby, at Nampt-wich, and at Malvern. His Journal again manifests his wonted zeal:—

"All the way to London I was enabled to expound, night and morning, at the inns. I preached on Sunday,

* This was the year in which the Rev. Charles Simeon made the interesting and useful tour in Scotland, which is recorded in his Life (pp. 357, 358, Smaller Edition). Mr. Stewart, however, was unable to see him, on account of the weak state of his health. On one occasion, when he had intended to hear him preach, a slight exertion overcame him, and he "fainted away."

the 4th September, twice, *sitting*, in Malvern School-room; and on 19th September was permitted to enter Percy pulpit, and there make known the glad tidings of salvation."

The prolongation of his time of rest had made fresh arrangements necessary at his Chapel; but he had again cause for thankfulness in the Ministers to whom he intrusted the Congregation. The Rev. S. G. Garrard* was engaged as his Curate; Dr. Jennings continued to be Afternoon Lecturer; and his kind friend, Mr. Noel, again became responsible for those ministrations which had usually been conducted by himself.

His office at the Middlesex Hospital he shortly afterwards felt himself obliged to resign, as it could no longer be conveniently held by deputy. The duties which had there devolved on him as Chaplain, had been deeply interesting to him, whilst he had strength to perform them; and he had often been permitted to see that his labour was not in vain. Sometimes he had observed "the powerful effect of religion in preparing the mind for bearing with calmness surgical operations, or for enduring with patient resignation the tedious confinement of lingering sickness:" and in some instances he had reason to hope that he had been the honoured instrument of converting

* Mr. Garrard continued to be assistant Minister of Percy Chapel as long as Mr. Stewart was connected with it. Subsequently he held, for many years, a similar position at St. John's Bedford Row. At length, *rude donatus*, he has been obliged, at an advanced age, to retire almost entirely from public ministrations. His name can never cease to awaken affectionate respect as long as any of Mr. Stewart's family remain to think of it. May his last days be very peaceful, and irradiated by a bright hope of the coming of the Master whom he has so long and so faithfully served!

souls. On one occasion, in a female ward, he was expounding the parable of the Ten Virgins; and just when he was connecting a solemn warning as to the limits of the day of grace with that expression of the parable, "the door was shut," a poor woman died. Her bed had been partially surrounded by a screen. The nurse who had been attending her quietly covered her body when she perceived that the spirit had fled; and it was supposed that the striking coincidence at the time of her departure had escaped the observation of the other patients. One of them, however, had not only seen it, but had been deeply impressed by it: and some time afterwards Mr. Stewart was summoned to a humble dwelling in the neighbourhood of his Chapel, where he found that patient lying, as he supposed, in a dying state. She had sent for him, when she thought that life was ebbing, to tell him how the arrow of conviction had reached her soul; and he was led to believe that the remarkable close of her fellow-sufferer's career had caused her, under the influence of the Holy Spirit, so to number her days as to apply her heart unto wisdom.* On resigning the Chaplaincy, he was made an Honorary Governor, of the Hospital; and Lord Robert Seymour, the Chairman of the Weekly Board, added, when informing him of the privilege which had been conferred on him, "The attentive and humane manner in which you attended to the important duties of your office, as long as your health would permit, will always be remembered by the Governors, as well as myself, with the most lively feelings of gratitude."†

* She afterwards recovered from her illness, and survived till 1854, distinguished, meanwhile, for humble, consistent piety.

† His exertions in behalf of the Hospital had not been confined to

He left England, with his wife and eldest child, on the 30th of September, 1819; reached Calais after a short passage, and proceeded by Amiens to Paris. There he took "the opportunity of a quiet evening" to meditate a little upon "his circumstances, and to seek a blessing from the Lord." One of his petitions was,—That God would enable him, in his travels, to think of Him, and of his work as God's servant: and the sequel shewed that the prayer had not been offered in vain.

The Lady Olivia Bernard Sparrow, who had come into the neighbourhood about two years before, had already done much to promote the circulation of the Scriptures, and the education of the young. Her Ladyship's residence was at Villa Franca, which is only separated from Nice by the eastern promontory, or side of the harbour. There she had established a school; and being much respected by the peasants on account of her munificent charities, had diligently used her influence for the spiritual welfare of all around her. But up to the period of Mr. Stewart's visit, no one had supposed it possible to assemble English Protestants for worship otherwise than in a very private way. He, however, not only interested himself in the schools into which Bible-reading had been introduced, but earnestly advocated the setting apart of a piece of ground for a Protestant Burial-ground, and the erection of a Protestant place of Public Worship. It had been proposed that a large loft or granary should be used by Protestants for their common religious exercises: but he adhered to the idea of a regular Church. Accordingly, on April 12, 1820, a General Meeting was convened, by a circular

the performance of his duty as Chaplain. He had often preached on its behalf, and the congregation at Percy Chapel responded most liberally to his appeals.

addressed to all the British subjects resident at Nice, "for the purpose of taking into consideration the necessity of establishing a permanent place of worship for the Protestants occasionally resident there, and also for obtaining an additional burial-ground." Mr. Stewart was in the chair. There were also present Rev. James Spencer Knox, Rev. Daniel Bergner, Colonel Gubbins, Captain George Burdett, Royal Navy, Thomas Fitzgibbon, Esq., Colonel Vincent, Thomas Pratt, Esq., and Captain Richard Harrison Pearson, Royal Navy; and it was unanimously resolved, "That it is highly desirable that a permanent place of worship for the performance of Divine Worship for the Protestants visiting Nice, and a larger burial-ground, should be obtained; and that application be immediately made to the Sardinian Government for a piece of ground and premises for these purposes, or for permission to purchase and hold the same." The project thus commenced was most liberally aided by Lady Olivia Sparrow. Mr. Stewart collected a considerable sum, in five and ten pound notes, from other friends; and in due time the Church was erected, under the superintendence of Captain (afterwards Admiral) Pearson and others; though, in consequence of the jealousy of the Roman Catholic authorities, it was built in the shape of a house, and surrounded by a wall so high that it could not be seen from the road, even by persons passing in carriages.*

This happy consummation of his wishes, however, was not obtained during Mr. Stewart's stay in Nice: but on the first Sunday after his arrival he had read the Service of

* It was the first place of Public Worship for English Protestants which was erected in Italy. The Rev. Lewis Way, who afterwards opened, in imitation of it, the Marbœuf Chapel in Paris, was the first Chaplain. It has since been rebuilt and enlarged.

the Church of England, and preached to such of the visitors as were willing to assemble in a private room; and he was able to continue the practice as long as he remained there. He also conducted public worship, and delivered a sermon, which he afterwards printed, on the day set apart in solemn memory of George III., after the news of his death, on January 29, 1820, had been received. He held a prayer-meeting every Tuesday, at different houses, by which Christian intercourse was maintained between pious invalids and their friends. And he was the instrument of converting or edifying not a few of those whom the mildness of the climate had drawn to the shores of the Mediterranean from England, Ireland, and America.*

One of Lady Olivia's benefactions to the neighbourhood had been the making of a road from Villa Franca to Nice. It was completed whilst Mr. Stewart was residing at the latter place, and he headed the procession by which it was opened, after offering prayer and praise to Almighty God. Those who have visited the spot, and recollect the narrow way, commanding magnificent views, as it winds along the base of wooded hills by the blue waters of the sea, will be best able to imagine that public acknowledgment of Him whose works infinitely surpass all human operations, amidst some of the most beautiful objects which His hand hath made.

Mr. Stewart's brotherly interest in "all who love our Lord Jesus Christ in sincerity" had led him to sympathize keenly with the suffering Vaudois in the valleys of Piedmont. He had collected for their relief the sum of 450 francs;

* Among those whose acquaintance he and his wife had the pleasure of making during this winter, were the late Mrs. Sweet of Boston, U.S., and Mrs. Vincent of Cullenswood House, Dublin, who is still the valued friend of his family.

and when he left Nice, in May, 1820, he resolved to go with his party (which had been joined by his wife's sisters) into some of the valleys, that he might witness for himself the piety of those simple-hearted Christians. The first night of the journey was spent at Sospello, and on the following day he passed the fortress of Saorgio.

"This," he wrote in his Diary, "is an ancient fortress, built at the top of the hills. The houses, which are of a dark colour, seem like swallows' nests fixed against a wall. They rise one above another, but no road appears to them. After passing this uncommon spectacle, you enter upon a narrow defile, through which runs a rapid spring, and on either side stupendous rocks in every form. There is a peculiar grandeur in the place. In one part particularly, where there was a fine waterfall, the scene surpassed anything I had seen in my travels. The high cliffs, and their various forms, reminded me of Glencoe, and of the cascade near Toulon; but in neither of these was so grand a fall of water. We were all surprised that no one at Nice had mentioned this interesting scene. Those who travel in search of the beauties God has given us in the world of Nature, would find their trouble well repaid in this sequestered glen. Our time only permitted us to admire the beauties in passing; but this slight survey tended to enlarge the mind—to make us thankful that He, who formed these large masses of stone, fixing them as He pleased upon their immovable bases, has said, 'The mountains may depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed.' With these thoughts in our mind, we arrived at dusk at Tende."

The Continent having been but recently opened by the

Peace, the travellers were objects of great curiosity at Saluzzo:—

"We were the first English family who had been there for six years, and the Inn-yard, upon our arrival, was full, to see the strangers."

Thence he proceeded by Cavor and St. John, to Latour, in one of the Protestant valleys. The Diary records:—

"Upon our arrival at the Inn at Latour—the White Horse—the landlord conducted me to a room. In order to recommend it, he said that the Ambassador of Great Britain, the Prussian Minister, and other Ambassadors, had slept in it. I told him there was an Ambassador of a greater King now under his roof.* He looked surprised; and when I asked him if he was a Protestant, he said,—'Oui, oui. Je suis Protestant.' I said, 'Donnez-moi donc votre main. Je suis un Ministre de Notre Sauveur, Jesus Christ; et mon bon Maître m'est envoyé pour voir ses brebis les Vaudois.' He immediately burst into tears, and gave me a hearty welcome. The whole of our party then

* Such spiritualizing of passing circumstances was habitual to him, his mind being constantly occupied with his duty as a Minister of Christ. On one occasion, when going through the factory of Messrs. Rundall and Bridge, the well-known silversmiths, he found himself near a man who was burnishing a precious stone, and immediately said, "I also am a jewel-polisher (alluding to Malachi iii. 17), and should be glad to get some hints from you;" upon which the man, who was a Jew, began immediately to cover up his work, suspecting that a rival was prying into the mysteries of the workshop. When Mr. Stewart afterwards told the story, some one was disposed to justify the man's inability to understand his meaning; but he replied, as if the comparison which he had made should have been familiar to every one possessing a Bible, yet with that tone of affection in which he generally spoke of the children of Abraham, "Poor dear man, he was not acquainted with his own Scriptures."

entered, and were joyfully received by the landlord himself."

He afterwards went up the valley to call on the Pastor; who, on his expressing a wish to see some of his sheep, took him into the Church, and commenced ringing the bell. Some of the peasants who were returning from market, on hearing the summons, immediately dropped their market-baskets, and hurried into their place of worship, where they heard an exposition from Mr. Stewart on the subject of the Good Shepherd.

His short residence amongst those Christians of the valleys highly gratified him. He visited, with the affection of a brother, some of their cottages; delighted in holding conversations with their ministers upon Gospel truth; used the influence attached to the name of an Englishman to procure the release of two of them, who had been unjustly imprisoned; and in after-years still found pleasure in describing how he had ordered, at one of the Inns, the best dinner that could be furnished, for some persons to whom he wished to pay great respect; and how the Roman Catholic landlord marvelled at the caprice of "Milord Anglais," when he discovered that the honoured guests were only "ces pauvres pasteurs Protestants."

After leaving Piedmont, he visited Switzerland, and passed through Lausanne, about the time when the remarkable religious revival, which had begun in 1817, at Geneva, through the instrumentality of his well-known namesake Robert Haldane, had spread into the Canton de Vaud. He was anxious to cherish the movement by promoting spiritual earnestness among the Theological students; and, though he could only remain among them for a short time, he assembled a number of them for common prayer, and produced a deep impression on the minds of

many by the fervor with which he offered supplication in their behalf: a fervor which often led him, in the course of his prayer, to break through the trammels of their less familiar language, in order more readily to express in English his earnest desires that they might be filled with the Spirit and taught of God. He had afterwards the satisfaction of hearing that all, or nearly all, of those for whom he had thus prayed, had become decided and faithful servants of the Lord.

From Switzerland he journeyed, by easy stages down the Rhine, to England, and reached London in the end of September, 1820, not altogether restored to health, but much benefited by his sojourn on the Continent: rejoicing that he had been permitted to serve his Master whilst abroad; and anxious again to serve Him, in some way, at home.

At a later period in his ministry he thus referred to his residence abroad, when addressing the congregation of Percy Chapel. (See Farewell Sermons, pp. 19, 20.) "My beloved friends,—It is now some years since, that, being about to leave you for Italy, for the restoration of my health, then very much impaired in your service, and not knowing a step of my way, or whether I might be permitted again to see you, I addressed you from these words: 'For me to live is Christ, and to die is gain.' When in Italy I met with a few Christians, who, like myself, had, in pursuit of health, been brought from their different homes to the city of Nice. But why did the Lord thus bring us to that city? That we might there lay the foundation of an English Protestant Church, in which many have since been brought to the knowledge of the Saviour. Our sufferings constrained us to go, but the Lord has since made us to rejoice in those sufferings. They separated us, for a

season, from our beloved friends; but they were made to work for the praise and glory of His great Name. Before the end of another year, by the kind Providence of God, I returned to you, preaching from that animating text,— 'They sing the song of Moses the servant of God, and the song of the Lamb.' Our Lord had turned our sorrow into joy, and brought us back with a song of praise to His Name."

CHAPTER V.

HIS FIRST GREAT EFFORT TO PROMOTE PRAYER FOR THE HOLY SPIRIT.

[1820—1823.]

He was still in such feeble health when he returned to London, that, "after much prayer for the direction of the Lord as to his future ministry," he nearly made up his mind to withdraw altogether from Percy Chapel, and to take a quiet curacy in some country place, where "in a humble way" he might serve the Lord. His Congregation had been much edified, during his absence, by Mr. Noel's preaching, and he had a long conference with that faithful Minister, in which the desirableness of transferring Percy Chapel to him was seriously considered, and almost determined upon; but in a few days afterwards Mr. Noel expressed a wish that the decision on the subject should be postponed, and after a delay of several weeks a definite arrangement was made, by which Mr. Noel continued in the position which he had occupied during Mr. Stewart's absence, and Mr. Stewart agreed to give occasional assistance without being responsible for any regular duty. He was thus set at liberty from the labours of the pastoral

office, to which his strength was then unequal, and had leisure * for the prosecution of a work (more extensive in its scope, but involving less fatigue) with which his name is now very generally associated.

The office of the Third Person in the Blessed Trinity had, of course, constantly engaged his attention from the commencement of his ministry. He had often prayed that a large measure of the Spirit's influence might be bestowed upon himself. He had often tried to lead others to pray after the same manner; and, during his residence at Nice, he had assembled his fellow-Christians on the first day of the year 1820, that they might offer common supplication for the promise of the Father. But, about the time when he came back from the Continent, his thoughts began to be more than ever fixed on the Person and operations of "the Comforter." On the 24th September, which was one of the days when he helped Mr. Noel, he began a course of Lectures on the Offices of the Spirit, "with a view, by shewing the importance of His work, to excite to a general spirit of prayer for the outpouring of the Holy Ghost."

On the 1st October, he wrote in his Diary :—

"Finding myself too weak to go to church this evening, I have been reading different parts of the Scriptures which regard the office of the Holy Spirit; and desire in a special manner to see more into this part of Divine truth, that I may be enabled, through the grace of God, to enter freely into this subject. I trust that the Lord, leading one of

* About the same time he was much relieved from anxiety abou the income derived from the Chapel, by the kindness of his liberal friend Mr. Mortlock; who, with characteristic generosity, engage all the vacant sittings.

His servants to this subject, is a token of good. I hope it may become general. I pray that the Lord may follow the discourses of this day and the last Sabbath with His blessing. I pray that He would more fully reveal to me the office of the Holy Spirit, and enable me more fully to preach Him in all His works."

On the 11th November, after preaching eight discourses on the Offices of the Holy Ghost, and circulating a Prayer for the Outpouring of the Holy Spirit, he wrote again:— "I would, previous to the Sabbath, earnestly pray .... for direction how to proceed with the plan for Prayer for the Holy Spirit." And on November 27th, after a private meeting with some clerical brethren, to consider the best means for making general the supplication for the Spirit's influence, he brought forward the subject at the Eclectic Society.

"It appeared," he recorded in his Diary, November 29th, "to excite general interest. Nothing, however, was done except agreeing that the President should make it the subject of his prayers at each Meeting, and that the Church Missionary Society should enlarge their meeting for prayer. I was requested to publish what I had written upon the subject."

Meanwhile he had repeatedly endeavoured, in private intercourse with others, to awaken their sympathy for the promotion of the great object on which he had set his heart. The following is an extract from a letter to Miss Ross, when asking her to be sponsor to his third son:—

"*Alfred Place, Bedford Square, Nov.* 9, 1820.

"MY VERY DEAR FRIEND,— .... I have been led much of late to endeavour to excite a general spirit of

prayer amongst the people of God, for the general outpouring of the Holy Spirit. I have found great delight in tracing the various offices of the Holy Spirit. It has a great tendency to enlarge our view of the Lord's wonderful plan of redemption. Every Person in the Blessed Trinity is seen to have a great share in this most astonishing work—saving miserable sinners, and placing them in eternal glory. I send you an 'Invitation to Prayer,' which I have circulated privately on this subject: may your prayers be very earnest for this inestimable gift! Let me recommend you to read the Scriptures with particular reference to the office of the Holy Spirit. How many are our obligations to Him! Have we ever felt convinced of our sins? Have we believed in the righteousness of the Lord Jesus? Have we seen anything of His glory? Have we had consolation in prayer and comfort in trouble? Have we been able at any time to exercise the grace of love? Who is the immediate agent? The Comforter. Here is the great difference in Christians—the degree in which the Holy Spirit acts upon them. Oh, may you, my very dear sister, receive a large measure of His sacred influence. May you abound in the fruits of the Spirit."

In the month of December he journeyed into the West of England in pursuance of the same design; and it is interesting to observe, that one of the first places in which he explained it to his fellow-Christians was the house of the Author of "The Practical View of Christianity," who was himself so largely instrumental in promoting a revival of religion. Mr. Stewart thus described his journey:—

"I went to Bath on Thursday, 7th, and arrived at Mr. Wilberforce's on Saturday, 9th. I had some interesting conversation with the Rev. Mr. Richards and the Rev. T.

Drummond, clergymen, and with the Rev. Mr. Lake, on the subject on which I went. They all agreed in its great importance. On Tuesday, 15th, I expounded the Scriptures to a large party at Mr. Wilberforce's, on John xvi., &c., when I entered fully into the subject, and distributed the Prayer."

He had previously written to the Rev. Fountain Elwyn, of Bristol:—

"MY DEAR FRIEND,—I lately sent you an 'Invitation to Prayer,' which has been since inserted, with some alterations by the Editor, in the 'Christian Observer.' This Paper is only one of the attempts now using to excite the attention of serious Christians to this important subject. I need not tell you, that we are now living under the ministration of the Spirit: that not only is the indwelling of the Spirit the great mark which distinguishes the child of God from the man of the world; but that it is to the different degrees in which the Holy Spirit acts that we are to trace the greater conformity to the Saviour we see in some Christians than in others, the different success of Ministers, the edification of Churches, the prosperity of Societies, and, in short, the advancement of religion in individuals and in nations. Some of our brethren in London are deeply impressed with the important advantages which would arise from a more general consideration of the office of the Holy Spirit; and as you at Bristol are always ready for every good word and work, I should feel very thankful for your sentiments on this subject. You have, I believe, an Eclectic Society there. Could you propose for discussion at an early meeting these questions: What scriptural grounds have we to expect a general outpouring of the Holy Spirit? Are any, and what, means to be

used for obtaining this blessing? and, What is the most likely mode of exciting the Church of Christ generally to the use of these means? . . . . . I have some thoughts of paying a visit near Bristol very soon, and if an arrangement could be made by which I might have the pleasure of meeting my brethren, many of whom are very dear to me, I should consider it a very great privilege. Pray remember me very affectionately to them, and wishing you every blessing which the love of the Father, the grace of the Son, and the communion of the Holy Spirit can afford, I remain, yours very faithfully,

"JAMES HALDANE STEWART."

Accordingly he went on to Bristol after his visit to Bath; preached at St. James's (Mr. Biddulph's) Church as well as at Mr. Elwyn's Episcopal Chapel; and attended two Clerical Meetings, at which his subject was discussed. The Bristol Clergy determined "to open the Office of the Holy Spirit in their different congregations;" to preach on the subject in rotation at St. Werburgh's on Wednesdays; to set apart the hour from seven to eight on Sunday mornings for private prayer for the Holy Spirit; and to introduce petitions on the subject into their family worship on Monday evenings. "The Lord be praised," wrote Mr. Stewart, with a thankful heart, "for smiling on me thus far!" He reached home again on the 22nd December; and, when devoting a short season to meditation and prayer at the beginning of a New Year, wrote in his Diary, January 1st, 1821:—

"After reviewing the past year, I may well call it a year of peculiar mercy. In every way I have received blessings from the Lord. Amongst many other marks of His kindness, I would notice . . . . giving me a blessing on

my journey, putting it into my heart to excite Christians to prayer for the Holy Spirit, and blessing me in my endeavours. . . . . My great desire at present is to carry into effect the uniting of all Christians in prayer for the Holy Spirit. This engrosses all my wishes; at least, it is the uppermost thought in my mind. It seems to me so great an object, that, though I may proceed but slowly, I shall be richly repaid in the end."

Almost immediately afterwards he published a small Tract, entitled "Hints for a General Union of Christians for Prayer for the Outpouring of the Holy Spirit,"* which, after a description of the inability of all human efforts to renew the soul—the work of the Holy Ghost, as the Divine Sanctifier—and the encouragements to prayer for the influence of the Spirit, contained the following suggestions:—

"I. That all Ministers should seek a deeper and more abiding conviction of their own personal need of the Divine influences of the Holy Spirit, both for their own growth in grace, and for success in all parts of their ministerial labours; that under this conviction they may be led to more earnest secret prayer for this blessing.

"II. That they should unite with their brethren, as opportunities offer, in private social prayer for the general outpouring of the Holy Spirit.

* A few copies of this Tract having been sent to Boston, U.S., it was reprinted and circulated on the other side of the Atlantic by Mrs. Sweet. The greater part of it has since been published by the Religious Tract Society of London, in a small tract (No. 173), "An Appeal to Christians for general and united Prayer for the Outpouring of the Holy Spirit." In February, 1855, the Depositary of the Society reported that 332,137 copies of it had been distributed.

"III. That they should preach upon the various offices of the Holy Spirit, that their congregations may be more practically acquainted with His important work in our salvation.

"IV. That in their general discourses, they should constantly honour the Holy Spirit, by entreating His Divine aid, and ascribing their success to Him.

"V. That, in large towns, a weekly Lecture should be set apart for the above purposes.

"VI. That, in the prayer-meetings which are now held by different denominations of Christians, special prayer should be made for the outpouring of the Holy Spirit.

"VII. That all Christians should be invited to set apart, individually, *an hour, from seven till eight o'clock, on the Sabbath morning*, for private prayer and meditation on this subject: their prayers may include the outpouring of the Holy Spirit upon themselves, their families, their ministers, their congregations, their country; all ministers of true religion, all societies formed for doing good, the heathen, and the Jews.

"VIII. That all heads of families on *Monday evening* should entreat the same blessing in their family devotions.

"IX. That all Christians should read the Scriptures with a view to a more intimate acquaintance with this subject, and to have it more deeply impressed on their minds, that the Holy Spirit always acts in accordance with the word of God, and never contrary thereto.

"X. That they should mention it to their religious correspondents at home and abroad; each Christian using his utmost ability to make this union for prayer as extensive as possible.

"XI. That religious periodical publications should be requested to aid in the design; and that this Paper, if

approved should be reprinted, and other tracts written and published.

"XII. That whilst Christians offer their prayers in simple reliance on the merits of our Lord Jesus Christ, they should accompany them with deep humiliation for their own sins, for the sins of their country, and for the sins of the whole Church—and aim, in their conduct, to walk in love with all Christians, to be watchful against grieving the Holy Spirit, and in all things to adorn the doctrine of God our Saviour."

Upon the 18th of January his Diary records that he was expecting on the morrow to meet "the Secretaries of the different Missionary Societies," with a view to engage them in his object, and that on the following Monday he was to bring it again before the Eclectic Society. In anticipation of the two Meetings, he secured time for special supplication at the Throne of Grace, and prayed,—

"That the Lord will graciously smile upon the attempts I am now making for uniting His people; incline the hearts of persons to read the 'Hints;' make them useful; assist us especially to-morrow and Monday evening; give me fresh thoughts in writing the larger Address I have in view; and, in all that regards this matter, vouchsafe me His special direction."

"I will wait," he added, after offering these and other petitions, "for the God of my salvation—

"MY GOD WILL HEAR ME."*

The question relative to his great design, which had been proposed by Mr. Wilson at the Eclectic Society

* This sentence is printed by the hand in capitals in his Diary.

occasioned so long a discussion, that it was adjourned to the next Meeting, on the understanding that he would then re-open it himself. Meanwhile, he "found fervour in casting the whole case upon the Lord;" but was somewhat disheartened by the opposition and censures of some of his brethren in the ministry. His depression of spirit increased after the debate at the Eclectic had been renewed; for when he "proposed to have a weekly Lecture on the subject," this was not deemed practicable, but "it was determined to have prayer on the subject at the Eclectic; to enlarge the prayer-meetings now going forward; and that the brethren should preach on the Sunday on the subject:"—

"I left the Meeting," he wrote on the following day, "much cast down at the turn the discussion took; but I desire to submit it to the Lord; to pray that I may not be discouraged, but still persevere.

"BE THOU MY HELP, O LORD."

It is instructive to compare with this passage in his Diary the following affectionate letter from his faithful friend, Mr. Wilson, which seems to have been written *at the very same time.*

"*Tuesday.*

"MY DEAREST BROTHER,—My distance from you makes me fearful of promising to call; but pray—pray be not DISCOURAGED. I was pained at one or two things which were said last night, and at the spirit of many more. Still meditate on what can be done.

"1. Express and separate prayer once a fortnight, at the Eclectic.

"2. Express and separate prayer every Saturday night,

at the Missionary House; where I will meet you next Saturday (D.V.), or any other Saturday.

"3. Courses of Sermons by all our brethren in their several churches. I am determined to begin mine on a Sunday evening, almost directly, D.V. . . . .

"I write to assure you of my love, and the deep interest I take. Go on.

"Ever yours,

"D. WILSON."

At the next Meeting of the Eclectic it was agreed that the Meetings should end with prayer for the outpouring of the Holy Spirit; and about the same time the "Hints" appeared in the "Christian Observer," as well as in the "Methodist" and "Baptist Magazines."

On Sunday evening, March 3rd, 1821, Mr. Stewart wrote:—

"I feel at a loss what to do more in this business at present. I much wish the Lord's direction. The times increase the importance of the subject. On Wednesday the House of Commons agreed to consider the Catholic Question; and we have accounts of the Emperor of Austria making war with Naples; but I see few Christians who seem disposed to enter heartily into this business. I would humbly pray:—

"1st. That the Lord would bless the papers in the Magazines to excite a spirit of prayer in His people. O Lord, grant Thy people light and love. Quicken their souls. Revive Thy work in the midst of the years.

"2nd. That He would graciously direct me what means to take for promoting His cause.

"3rd. That He would increase my zeal and love.

"4th. That He would assist me, in opening a door where I may serve Him.

"5th. That He would bless the Sabbath.

"6th. That He would pour His Spirit on His Church and the nations."

Towards the end of the same month, there was a Meeting at his house, which was attended by Ministers of various denominations, for consulting upon the best means of exciting prayer for the Holy Spirit:—

"I bless the Lord," he previously wrote in his Diary, "that He has given me a particular fervor this morning in my prayer for His blessing upon our Meeting. . . . .

"I humbly desire—1st, The Lord's presence; 2nd, That He will give a spirit of secret prayer to all who come, that we may meet in a praying spirit; 3rd, That He will give us wisdom and prudence, and meekness and love, and make our Meeting similar to the meeting of the Apostles at Jerusalem, when they were assembled with one accord in an upper chamber; 4th, That He would suggest to our minds anything that may be useful in this business; 5th, That He will bless this Church, and make a little Meeting, of different denominations, the forerunner to a large and general assembly of all Christians."

The company consisted of the Revs. Daniel Wilson, Burder, Edward Irving, Jabez Bunting, Dr. Waugh, and Dr. Steinkoff. The resolutions agreed upon were: That there should be a fuller meeting on Friday, the 30th; and that in the meantime prayer should be made for direction and a blessing. The next Meeting was attended by fifteen Ministers, who agreed to come together again on April 13th; and several similar Meetings were held in the course of the spring and summer. At "the May Meetings," "the im-

portance of prayer for the general influence of the Holy Spirit was made the subject of the first Resolution" at the anniversaries of several Societies; and about the same time a new impetus was given to the movement by the publication of a second and larger treatise by Mr. Stewart, entitled, "Thoughts on the Importance of Special Prayer for the General Outpouring of the Spirit."

The following extracts from this Tract, which has since been circulated by myriads,* in various countries of the world, may enable any who are not yet acquainted with it to judge of its scope and style. It begins thus:—

"It has been observed of the works of man, that they are complex in their construction, and trivial in their effects. A machine of a thousand wheels is employed to produce a silken thread. On the contrary, the works of God are remarkable for their simplicity; the greatest effects proceeding from the most simple means. Thus at the Creation God said, 'Let there be light,—and there was light.' By a single word the regions of boundless space were gloriously illuminated. So in the doctrines of His religion. This is the answer given to all who seek salvation: 'Believe on the Lord Jesus Christ and thou shalt be saved.'† The simple act of true faith receives Christ Jesus,‡ gives peace with God through Christ our Lord,‖ purifies the heart,§ works by love,¶ and overcomes the world.** Again; in His Divine ordinances, by the simple

* The Religious Tract Society did not begin to publish it immediately after it appeared; but that Society alone had issued up to February, 1855, EIGHTY-NINE THOUSAND SEVEN HUNDRED AND SIX copies of it. It is numbered 263 in the Tract Society's Catalogue.

† Acts xvi. 31. ‡ John i. 12. ‖ Romans v. 1.
§ Acts xv. 9. ¶ Gal. v. 6. ** 1 John v. 4.

elements of bread and wine, the death of Christ is commemorated, a public profession of faith in His name is made, believers receive the seal of the new covenant, and a visible communion and fellowship are preserved amongst His disciples.

"An attention to this part of the Divine economy, united with a diligent study of the Sacred Scriptures, gives a hope of obtaining a very important blessing by a very simple process. There are few who rightly contemplate the misery of man and the exceeding riches of the grace of God, who are not often inquiring, What can be done to overcome the evil, and extend the good; to destroy the works of darkness, and to enlarge and establish the kingdom of our Lord Jesus Christ? This is the simple but sufficient answer to this question,—LET ALL SINCERE CHRISTIANS UNITE IN EARNEST PRAYER FOR THE GENERAL OUTPOURING OF THE HOLY SPIRIT. This will be the most likely mode to bring down an extensive blessing on mankind.

"By the OUTPOURING of the Holy Spirit, is meant, according to the frequent use of the term in the sacred volume, the gift of a large measure of His Divine influences. . . . . By a GENERAL outpouring of the Holy Spirit is intended a grant as wide in extent as it is abundant in measure; a GRANT which may include all bishops, pastors, ministers and teachers at home; all missionaries and Christian instructors abroad: a GRANT which may enliven, purify, and establish those Christian churches whose foundations are already laid; and plant, enlarge, and extend others not yet begun: a GRANT which may increase the zeal, and love, and holiness of all true Christians, and give spiritual life and light to sinners now dead in trespasses and sins: a GRANT which may bring the Divine blessing upon the

labours of the Christian press throughout the world, and give wisdom, simplicity, and success to every religious and benevolent institution: a GRANT which may comprehend both the Jew and the Gentile: or, to sum up all in one sentence, such a grant of the Divine influences of the Holy Spirit, as 'shall fill the earth with the knowledge of the Lord, even as the waters cover the sea.'

"By UNITING all sincere Christians in prayer for this blessing, no union is intended which may interfere with the rules or discipline of any particular church or religious society; neither is any union meant which may produce noise or external show. It is intended that each Christian should associate in prayer with those of his own immediate communion, or with those with whom he has before held religious exercises, whilst he unites in heart with all who are seeking the same object."

The following reasons for this union in prayer are then suggested and enlarged upon:—

"I. Because the times are—1. Eventful;—2. Times which have shown that human means, however excellent, are inadequate to effect any extensive melioration in the state of man;—3. Times in which we have obtained a much more accurate knowledge of the misery of man in a state of sin;—4. Times in which many professing Christians are supine;—5. Times 'in which missionaries engaged in the conversion of the heathen agree that no success, upon any extensive scale, can be expected without a peculiar outpouring of the Holy Spirit.'

"II. Because that it is in a special manner, by the gracious and powerful influence of the Holy Spirit, that the Kingdom of our Lord Jesus Christ is to be established.

"III. Because the Scriptures predict a day when the

Holy Spirit shall be given in a very abundant manner; and that this blessing will be preceded by earnest prayer.

"IV. Because the delightful consequences which will follow this general outpouring of the Holy Spirit should quicken devotional ardour.

"V. Because each Christian will derive personal benefit from this devotional exercise, even if this union should not be extensive, or the blessing generally desired."

Then follows a fervent appeal to Christian ministers, and an earnest exhortation to all sincere followers of the Saviour. After which the Tract ends with these observations:—

"That your future progress may correspond with this beginning, let me recommend you to search the Scriptures daily; to seek a conversation becoming the Gospel; to be particularly cautious against grieving the Holy Spirit; and to cultivate brotherly love to all Christians, and goodwill to all mankind. For many an age the world has been trying what pride, and vanity, and strife, and selfishness could effect; and, after all their experiments, they find 'there is no peace to the wicked.' Let the Church of Christ take another course. Let it be seen what faith, and love, and peace, and harmony, and goodwill can produce. The religion of our Blessed Lord has never yet shone with its proper lustre. When it first appeared, it had to defend itself against all the prejudices of the Jews, and against all the ignorance and idolatry of the Gentiles; and since its truth has been established, the divisions of Christians have weakened its force and marred its beauty.

"Let it now manifest its true character,—'By this shall all men know that ye are My disciples, if ye have love one to another.' (John xiii. 35.)"

In the month of May he prepared* to visit different towns in England and Scotland, with the view of personally directing the attention of his Christian brethren to the subject of these "Thoughts;" and on the 20th of June he set out on a tour, which eventually extended to the sister country. In Leicestershire, Derbyshire, Yorkshire, Northumberland, Edinburgh, Lanark, Glasgow, Paisley, Dublin, and other places, he assembled Christian Ministers—addressed them on his favourite topic—engaged with them in fervent prayer—and left them, not only grateful for the manner in which he had fixed their attention on a great truth, but resolved to bring that truth, as well as the duties naturally arising out of it, more prominently before their people.

The following extracts from letters written to his wife during the journey, contain some interesting particulars of the efforts which he made, and the results which followed them:—

"*Spratton, June* 21, 1821.

"Your sweet letter arrived at a most propitious moment. I opened it just after our Meeting at Creaton, which closed this morning with earnest prayer. All yesterday was devoted to the consideration of the subject. There were present twenty-two Ministers, who entered heartily into the subject. They passed a resolution agreeing themselves individually to pray for the outpouring of the Spirit every Sabbath morning, and to recommend their people to do the same; also agreeing to preach, and recommending me to continue my journey on this subject."

* He obtained at this time, from Dr. Brown of Biggar, a list containing the names of 218 Ministers of various denominations in Scotland, who might be expected to co-operate in the work in which he had engaged.

"*Attercliffe, near Sheffield, July* 3, 1821.

"Soon after my arrival [at Derby], I called upon Mrs. Newton, Miss White's sister. They had expected me, and kindly received me during my stay at Derby. Fifteen of the Clergy of Derby and the neighbourhood assembled, and all entered unanimously into the subject; all agreeing, by the Divine aid, to pray themselves in secret, and to recommend secret and family prayer upon the subject to their flocks. They also contemplated a Monthly Lecture at Derby, which the neighbouring Clergy will attend, in which this subject is to be particularly considered. They all agreed also to preach more upon the offices of the Holy Spirit. . . . . Yesterday ten Clergymen [of Sheffield and the neighbourhood], accompanied by Mr. Montgomery the poet (a truly good man, a Moravian), met at dinner here. We afterwards discussed our topic. I feel truly thankful that they entered into it with equal zeal. The pastors of above a hundred thousand souls were assembled. They came to the same resolutions as the Clergy at Derby, acknowledging that, as yet, the office of the Holy Spirit had not been sufficiently considered, and determining, by Divine aid, to preach more upon the subject. It was a very happy time. On Thursday, D.V., I am going to Huddersfield; and expect to be at Leeds on Saturday, and to leave it on Tuesday morning; then I proceed, without going to York, to Northumberland."

"*Huddersfield.*

"I left the hospitable roof of our dear brother Blackburn this morning, and arrived at Mr. Maddock's (clergyman of this place) this afternoon. As if to give me the privilege of writing to you, he was engaged to a neighbour this evening. I therefore profit by the opportunity to tell

you that the Lord's goodness still follows me. We had another Meeting of the Clergy at Sheffield yesterday, at which they came to several important Resolutions. In the evening I had the opportunity of preaching in the large Church upon the subject. Ten of the Clergy, and a tolerable congregation, were present. May the Lord follow the word with His Divine blessing!"

"*Dalry House, Edinburgh.*

"I have been busy every day, and have this day enjoyed the retirement of this hospitable abode at Lady Carnegie's. Yesterday the Meeting took place with the Ministers—there were some of different denominations—and, though not numerously attended, was very interesting. They adjourned till Monday, that they might decide upon some Resolutions which they propose to adopt. The subject has been taken up very warmly here. Many of the 'Hints' have been published, and circulated in different parts of Scotland."

"*Edinburgh, July* 18, 1821.

"I have been arranging the Meeting of the Clergy; which, D.V., is to take place on Friday. . . . . The subject I am upon loses none of its importance; but it is the Lord alone who can keep us in the Spirit."

"*Rosebank, August* 1, 1821.

"Yesterday I went into Glasgow, and saw Dr. Chalmers, Dr. Wardlaw, and Mr. Muir. They all entered very warmly upon the subject of my mission."

"*Rosebank, Saturday Evening,*
"*August* 4, 1821.

"Since I wrote to you, the Meeting has taken place with the Ministers here. It was attended by Dr. Chal-

mers, Dr. Wardlaw, Dr. Dick, and about fifteen other Clergymen and Ministers, all of whom were of one mind upon the importance of the subject. Some of them expressed great delight in the union which the Meeting inspired. They thought it a most favourable sign that so many were led by the Holy Spirit to prayer upon this subject. They could not finish their business on Friday, but adjourned the Meeting till Monday, when they are to pass some Resolutions expressive of their sentiments upon the subject."

"*No.* 20, *Grenville Street, Dublin,*
"*May* 15, 1821.

"Lord Lorton is in Dublin; and to-morrow I am to be at his house upon my business. I think of returning by Holyhead, Shrewsbury, Worcester, Herefordshire, &c., so as to take a new line of Clergy on my return."

"*Shrewsbury, Saturday Evening.*

"On my arrival here, last night, I found the places all taken for Cheltenham, which prevented my going forward this morning. Upon speaking to the two Clergymen here, they much wished me to stop the Sabbath, as they think it will be very useful to let our subject be generally known here. Entreating the Lord for direction, I have complied with their wishes, and have taken my place for Cheltenham on Monday. I regret much that it delays me another day from you, as I cannot do any good at Cheltenham without stopping a few hours there. I purpose, therefore, to go over on the morning of Tuesday to Gloucester, to sleep at Painswick, at Mr. Charles Neville's, and then, D.V., to come to town on Wednesday."

A document relating to the conference at Glasgow supplies a specimen of the manner in which the Meetings

were usually conducted, and of the practical consequences which generally ensued:—

"*Glasgow, August* 3, 1821.

"A MEETING of Ministers, of various denominations, in this city and neighbourhood, was this day held in the Tron Church Session House, for the purpose of friendly conference on the best means of exciting Christians in general to prayer for the Outpouring of the Holy Spirit, in order to the advancement of personal and family religion, the efficacy of the ministry of the Word at home, and the success of Missionary labours abroad.

"Present — Mr. Stewart, Minister of Percy Chapel, London, by whose invitation the Meeting was convened; and of the Established Church, Dr. Chalmers, Mr. Graham (Calton), Mr. Forman (Kirkintilloch), Mr. Logan (Eastwood), Mr. Mackenzie (Gaelic Chapel, Gorbals), Mr. Burns (Paisley), Mr. Muir (St. James's), Mr. Thomas; of the Secession Church, Dr. Dick, Dr. Mitchell, Mr. Campbell, Mr. Kidston, Mr. Muter; of the Independents, Dr. Wardlaw.

"Dr. Dick having been requested to preside, the Meeting was opened with prayer by Dr. Chalmers; and Mr. Muir was appointed Clerk. After which, Mr. Stewart explained at some length the design for which he had called it, insisting from the Scriptures, on the indispensable necessity of Divine influence, the encouragement given by the promises of God to look for it, and the obligations to prayer for the fulfilment of those promises; and a number of the Ministers present having expressed their views and feelings on the subject, it was agreed to adjourn till Monday ext, the 6th inst., to meet again at the same place and time; and in the mean time, Dr. Wardlaw, Mr. Kid-

ston, and Mr. Muir, were nominated as a Committee, to draw out suitable Resolutions and to report.

"The Meeting expressed their cordial gratitude to the Rev. Mr. Stewart for having called them together on such a subject, and for his Christian exertions in so good a cause; and Dr. Mitchell concluded with prayer."

The Resolutions which followed on this as on other occasions, related to the importance of private and family prayer for the Holy Spirit, the holding of periodical meetings of Ministers, and preaching upon the work of the Spirit.

Mr. Stewart rejoiced greatly in the unanimity which prevailed.

"It is truly delightful," he wrote to his friends at Seafield, "to see Ministers of so many denominations sinking their little differences, and calling upon one another to engage in prayer. If it be thus with the watchmen, we may hope it will soon be thus with the inhabitants of Zion. What should be much our study should be a spirit of wisdom, and meekness, and prudence, and forbearance, and gentle waiting, according to the verse of a Hymn lately sung by a dear Christian friend,—

"'Unite my roving thoughts, unite
In silence soft and sweet;
And thou, my soul, sit gently down
At thy great Sovereign's feet.'

"David's motto would be useful for us all,—'Be still, and know that I am God.' I feel more persuaded that the Holy Spirit acts most in this way. His voice is not in the wind. It is a still small voice; a voice that leads to

silent prayer, to prudent watchfulness, to constant effort, to patient waiting, to simple confidence: a voice, in short, which speaks of Jesus—which points to Him for merit, for strength, for example, for all we need. In Thee are all my springs. We advance when we become more submissive to the will of God: when we bear with greater ease the trials of the day. Our wish is for joyful, peaceful, or loving feelings: but our true happiness is in being of no reputation, in mortifying sin, in rest of heart, in overcoming self, and in earnestly desiring the prosperity of Zion. Oh, that we might thus advance! Oh, that we might take up our Bibles, desiring to be taught of the Lord—sitting where Mary sat, at the feet of Jesus! I can find no station so safe, so happy, as her's. Here is everything which can preserve from sin—can protect in danger—and can excite the soul to holiness. May the Saviour be increasingly precious to us. May we see Him in all His fulness—as the gift of the Father—as made ours by the Holy Spirit—as secured to us by an everlasting covenant. May we seek for enlarged views—such as may tend to raise holy affections—to lead us out of ourselves, and to fix us more and more upon our Blessed Saviour. My pen has run much faster than I thought for; but when we begin to speak of our Lord, is it surprising? As one of your old writers says, 'If all the seas were turned into ink, and all the feathers which were ever seen were united into one quill, guided by the hand of one who understood all languages, still all would be too little to describe our Saviour.' He is indeed, 'the chiefest of ten thousand.' Oh, may His love fill our souls, and animate our hearts. I have left no room for my kind wishes to all of you, and to all my Christian friends. I therefore sum

up my desires for them in one short petition, 'May they be filled with the Spirit.'

"Very affectionately yours,

"J. H. STEWART."

It is natural to inquire what spiritual benefits resulted from the various efforts which he made to fix the thoughts of his fellow-Christians on the work of God the Holy Ghost. But it is not easy to obtain an accurate reply. Even the holiest may not be able to receive without injury a knowledge of all the success which God bestows on their exertions: and many efforts of Christ's servants will not "be found unto honour" till the day of His appearing. But, when we consider that truth sanctifies; that sound doctrine is one of the appointed instruments for producing holy resolutions; and that a blessing is expressly promised to asking for the Holy Spirit; we can hardly fail to conclude, that there must have been, whether apparent or not, most blessed results in the souls of pastors and people, when bands of Ministers were induced to think seriously upon an important truth, to set forth that truth more distinctly in their preaching, and to make common supplication for "the promise of the Father." Some at least of these consequences became known to Mr. Stewart. He heard of pastors who had found increasing comfort in their labours; of greater seriousness which had been visible in their congregations; of young persons, and in some cases whole families, who had joined the Holy Communion; of established Christians who had been edified; of greater zeal for the spread of the Gospel which had been provoked. And we may find a sample of the harvest which followed his sowing in a Letter written to him by a Reverend brother in Ireland, whose sphere of pastoral

duty he reached in his travels, and who has since been promoted to the Episcopal Bench:—

"I have not forgotten you, my dear friend, nor your object, since you did me the favour to spend a Sabbath under my roof. Every Sabbath morning between seven and eight, reminds me of you, when I am travelling through the world, I trust, in the best earthly company, and not without even nobler companions. I thank God that your object of uniting all Christians in prayer for the outpouring of the Spirit is very near my heart; and I must say that, under God, I have to thank you for sweeter hours of prayer than I have ordinarily enjoyed before. Most of the serious people around me are on their knees at the same hour on the Sabbath morning; and all express to me the spiritual pleasure they enjoy in the idea of so many agreeing together to pray for the same most desirable blessing. Whatever good may be done abroad (and can we doubt extensive good, when the Lord excites His people to pray?) this I know, much good is done at home. Ministers meet their flocks with a different feeling, and flocks hear their Minister with more prepared hearts. I am sure I never ascended the pulpit with so many serious prayers for a blessing from above, as since I had the pleasure of first seeing your Paper in the 'Christian Observer.' Neither have I been quite idle in making known the plan to others. I have mentioned it at Bible Meetings; I have spoken to our clerical friends at our Monthly Meetings; I have mentioned it in private; and I always found a pleasurable feeling produced by the very mention of such a simple bond of union among Christians, and at the same time such a powerful organ for overthrowing the kingdom of Satan. That we may all know more of the

Spirit's work, and enjoy more of His strength and light in our own souls, and that He may water the seed we sow to the glory of the Lord Jesus, is the fervent prayer of your very sincere and grateful friend."

He returned to London on September 5th. Very shortly afterwards, having still no pastoral responsibility at Percy Chapel, he gave up his house in town, and went for a few weeks to Brighton; but, leaving his family there, he soon found time for a visit to Slindon, in Sussex; where he met, at Mr. Smelt's, the Rev. J. Sargent, Rev. S. Barbut, and several other "brethren who approved of the plan for prayer for the general outpouring of the Spirit." In the end of October, the Rev. Lewis Way, of Stanstead Park, having asked him to occupy his house and undertake his clerical duty, he consented, on condition that he should be "allowed to pursue [his] object;" and, accordingly, though deeply interested in the benevolent plans which were then in operation at Stanstead, he returned again and again to the kind of efforts which have been already described. Mr. Way, whose zeal for the house of Israel, and liberal support of the London Society for Promoting Christianity amongst the Jews, are well known,* had esta-

* The following is an extract from a Speech delivered by Mr. Stewart at the London Anniversary of the Jews Society in 1840:—"It affords me much pleasure to have an opportunity of adding my public testimony to the excellence of our departed friend, the Rev. Lewis Way. I may say with our President, and with my beloved friend, Dr. Marsh, that there was no one who knew Lewis Way but truly loved him. He might be said to be, as was mentioned by Sir Thomas Baring, the founder of the Society in this respect; that through his instrumentality, or rather liberality, it was that the Church of England owns this Society—that it belongs to the Church.

blished in his park a seminary for Jewish students, which was then conducted by Mr. Jacob. Mr. Stewart, always fond of an opportunity of helping the Jewish cause, arranged to give a lecture to the young candidates for Missionary labour twice in every week, and otherwise endeavoured to promote their spiritual welfare. But his heart was chiefly set upon the work in which he had been engaged during the previous summer; and at the beginning* of the New Year (1822) he published some of the satisfactory results of his journeys, concluding the recital with the following practical remarks:—

"It is hoped that this intelligence may, by the Divine blessing, excite heads of families and pious individuals to more earnest prayer for the gracious influences of the Comforter, and that Ministers may be led with increasing zeal to attempt to interest their charges in this all-important subject. The commencement of a New Year is a most appropriate season for engaging with redoubled earnestness in this sacred work. When we contemplate the numbers constantly passing into an eternal world; that ere another year closes twenty millions at least of our fellow-sinners will have passed hence; that however extensive may be the outward means used for their conversion, unless they receive the Spirit of God they cannot see His kingdom; when we bear in mind, also, that our Heavenly Father has connected the gift of the Holy

He it was who paid its debt; it was he who, on many occasions, was its friend; and it will be gratifying to those who knew his worth, to hear that, by the grace of God, his end was peace."

* He wrote in his Diary, Jan. 4th, 1822:—"The state of my mind at this moment is a longing for the outpouring of the Holy Spirit."

Ghost with prayer for this blessing, and has promised to hear our petitions by the most tender similes; whoever seriously reflects upon these truths will feel deeply humbled that he has devoted so small a portion of his time to a direct application to a Throne of Grace. He will commence the year with these solemn inquiries:—WHAT HAVE I HITHERTO DONE TO PROMOTE PRAYER FOR THE COMFORTER? AND WHAT CAN I DO MORE THAN I HAVE ALREADY ATTEMPTED? Oh, that these inquiries might be general! That in this New Year the Church of Christ would say with the Patriarch, 'I WILL NOT LET THEE GO EXCEPT THOU BLESS ME.'"

In February, 1822, he visited Portsmouth, where a Meeting for his great object was held at Sir George Grey's, after which the Clergy present agreed to deliver Lectures on the Person and Work of the Holy Spirit. On March 7th he attended a Meeting of the same kind at Chichester; and on March 25th, after again removing his family to London, he started on a tour for the Church Missionary Society, to Bristol, Worcester, Hereford, and Gloucester; but wrote in his Diary, "My desire is to use these opportunities for exciting a spirit of prayer." Consequently, at Gloucester, Resolutions were adopted, at a Meeting of Clergymen, similar to those which had been agreed upon at other places; and Lectures were delivered, one of them by the Bishop of the Diocese,* on the Person and Office of the Holy Ghost; and at Hereford† eleven

* Good Bishop Ryder had written to him, in January, 1821, with reference to his "Hints:"—"I . . . generally, much approve of the Paper, as I do of the object."

† At Worcester, also, Lectures on the same subject were delivered by Mr. Lake; who, having been much interested by an Address which he heard from Mr. S., asked, through Lord Rocksavage, for written Notes of it.

Clergymen, who met at the house of the Rev. H. Gipps, made the following declaration:—

"We, the undersigned Ministers and Brethren in the Lord, desire to acknowledge, as a subject of deep humiliation, that although we have in theory acknowledged the necessity of the influence of the Holy Spirit, we have in fact too much neglected the practice of special and distinct prayer with a view to obtaining that blessing. We feel thankful to God that this subject has been brought before us on the present occasion; and, in dependance on His blessing, we purpose:—

"1st. That we will endeavour to bear this great and important subject constantly in mind in our private and family devotions; and, particularly, that we will set apart some portion of the Lord's-day (say between the hours of seven and eight in the morning) to pray for the outpouring of the Holy Spirit on our own souls, our private ministrations, on the flocks committed to our charge, on the Church and nation, and on the Church of Christ in general; on every Society which has for its objects the enlargement of the kingdom of Christ, whether among professing Christians, Jews, or Heathen; and that we will use our diligent efforts to induce others, particularly our several congregations, to adopt the same devotional practice.

"2ndly. That in our pastoral addresses we will, in a more especial manner, call the attention of our flocks to the Person, Work, and Offices of the Holy Ghost; and warn them against resisting, grieving, or quenching Him; and press on their attention the privilege of living and walking in the Spirit.

"3rdly. That we will introduce this subject, as we have opportunity, in conversation with Christian friends; in Meetings held for the extension and enlargement of the

Redeemer's kingdom upon earth; and in public Lectures at stated seasons, which may be fixed upon as suitable on some future occasion. We conclude with imploring the blessing of God on these our purposes, and on His servant who has been instrumental in bringing the subject forward to our notice.

(Signed) "H. GIPPS, *Chairman.*"

In June, when visiting his friend Mr. Ramsden at Spratton, he attended a Clerical Meeting at Creaton, where Resolutions for prayer were renewed. In November his Diary reveals a continuance of his usual zeal for accomplishing the same end:—

"*No.* 11, *Alfred Place*, *Friday*, *Nov.* 1822.

"On Monday, September 16, I left town with Mr. Bickersteth to attend the Church Missionary Meetings at Wycombe and Reading. On Wednesday, the 18th, I went to Bradfield, where I remained till Monday, the 23rd, preaching at Ashampstead on Sunday, the 22nd. On Tuesday, 24th September, I delivered an address at the Church Missionary House, to the Missionaries, &c. going to Africa; and on Wednesday, the 25th, left town again for the Ipswich and Norwich Meetings for the Society for Promoting Christianity among the Jews.* I returned home on Tuesday, the 8th October; and remained till Wednesday, 23rd October, when I went to Woburn,†

* Miss Hancock, of Norwich, soon afterwards wrote to him:—"The Wesleyans have held a Conference, in which they determined, in consequence of reading your Paper, to have a Quarterly Prayer Meeting, for the express purpose of supplicating the effusion of the Holy Spirit of Promise."

† His correspondent at Woburn was the Rev. Charles Bridges.

to attend the formation of a Clerical Meeting. On Sunday last, 27th October, I preached at Rams Chapel, for the Church Missionary Society. At all these places I have cause to be thankful. In my different Speeches and Sermons I dwelt upon the importance of prayer for the outpouring of the Spirit. At Norwich, the Clergy agreed immediately to commence a course of Lectures. At Ipswich they agreed to act, but came not to a decision as to particulars. At Woburn it was determined (D.V.) to have a course of Sermons at Wycombe. I bless and praise the Lord that the Brethren willingly engaged in this subject. Oh that our gracious God would graciously fill us with His Spirit, and enable us in all things to glorify His name."

Towards the close of this year he was occupied in drawing up Forms of Prayer to be used at the Committee Meetings of various religious Societies: and he had previously prepared a similar Prayer as a help to certain pious officers who assembled for common supplication at Portsmouth, Dublin, Edinburgh, Woolwich, &c.; following an example set, at his instigation, by several members of the Committee of the Naval and Military Bible Society in London. But the time was now approaching when his labours in the manner of an Evangelist were to give place to those of the Pastor, by his resuming his former position as the regular Minister of a Congregation. Mr. Noel being obliged to travel on the Continent for his wife's health (December, 1822), left him in charge of Percy Chapel; and in the following March finally retired from that sphere of duty, with which he had been connected during the greater part of four years.

The following letter was written by Mr. Stewart to his friends at Seafield about this time:—

"13, *Seymour Street West*, 20*th Dec.* 1822.

"MY VERY DEAR FRIEND,—

* * * * *

"The year has nearly closed, and what am I to say of it, but that He has crowned it with His goodness. How delightful it is to trace the hand of our Heavenly Father leading us through another stage on our pilgrimage, and bringing us one step nearer home. Ought we not, like children at school, to mark off with pleasure another day passed? Oh, that we could live with Heaven in our eye; that we could habitually praise God for His mercies! How sweet would be the bread which the precious blood of Jesus has purchased for us! How refreshing the sleep which has been afforded by His tender care! Surely we live far below our privileges, when our daily comforts do not draw out our hearts; and yet these are as nothing to our hopes—our hope of seeing the Saviour's kingdom spread on earth, and dwelling with Him in eternal glory! Why has such mercy been extended to us? Why are we the objects of His favour? Behold, what manner of love it is, to tell us, 'You are mine!' Could we but more realize what we have received, our hope of future blessedness would be stronger. He has given us His Son. He has given us to feel our need of Him—to put our trust in Him—to desire to be like Him. Will this love stop its course? No; as I lately heard, His wrath is in vials, His loving-kindness a flowing river—ever coming from His throne. How does the close of the year find you, my dear sister? Surely we must all lament our unprofitableness—the little progress we have made, and the opportunities we have lost. But are our desires stronger, our hopes firmer, our watchfulness greater? Are we more delivered from self, and [do we] desire to be in the world as members of Christ, to re-

joice in the joy of His kingdom, and to mourn for the sins and miseries of the world? We live in times when all our heart should be at work for the Saviour. Oh, what blissful prospects do we enjoy! You will be pleased to hear, that at Paris a Meeting has been established for Prayer for the outpouring of the Spirit. The subject increases in interest daily. Oh! for the fatness of the latter rain—for more love to Christians, and more light to the world! This year has been one in which the dawn of glory has brightened, and in which the powers of darkness have been more at work. We have lately established a Prayer Meeting at Percy for the Jews. It is yet only a Quarterly Meeting; but it will, I trust, advance.

"Our very dear Brother, Mr. Noel, has been obliged to take Mrs. Noel for a short time to the Continent, and has made my path clear to be in London this winter. We are still kept in a pilgrimage state; but I cannot tell you what pleasant resting-places are given us. We are led to our present spot to be near Mr. ———; but I trust, before the season ends, we shall see that other causes have fixed this dwelling for us. We look into the Park at the back of our house, and are remarkably quiet and airy. Oh, how thankful ought we to be for our Heavenly Father's guidance! I send you an address I delivered to two Jewish Missionaries. Blessed be the Lord, I have found increasing pleasure since I have attended more to this subject. My dear sister Mary, indeed, my three sisters, must have the Jews in their hearts to increase their blessedness. If we are spared to the New Year, their Committee is to meet on every Friday evening for prayer for the outpouring of the Spirit. Oh, may this New Year be indeed a jubilee year—may still-increasing mercies swell our songs!

"I have been much pleased with a small pamphlet in

letters, by Mr. Carr, of Cambuslang, on the above subject. It is printed at Glasgow; if you approve of it, you will, perhaps, assist its circulation. I thank my sister for her donation to the Nice Church. . . . . I feel a pleasure that the House of Lauriston should have a brick in that building. You will be pleased that on the 2nd of this month it was opened; the Rev. Lewis Way preaching in the morning, and his brother-in-law, Mr. Whitley, in the evening. The whole of the English residents were there, except six invalids. Captain Pearson writes, full of praise and thankfulness, 'may that Church be as a leaven to Italy, and purify that land, so long defiled with Papal superstition.'

"My dearest wife unites in kindest love. May grace, mercy, and peace be with you. Pray remember us very kindly to all our dear friends. Pray for us.

"Yours very affectionately,

"J. H. STEWART."

One other publication, having reference to the topic which he had so often brought under the notice of the Christian world, was issued by Mr. Stewart in 1823;* and as Percy Chapel was closed for repairs soon after the conclusion of Mr. Noel's ministry in it, he did not thoroughly resume his pastoral work until the autumn of that year. Meanwhile, he took a journey to Colchester, Bedford, Yorkshire, and Scotland; preached repeatedly for one of the religious Societies; established at least one more

* This pamphlet was entitled, "The State of the Metropolis; or, the Importance of a Revival of Religion in London." It contained a repetition of his former appeals for Prayer, supported by arguments having special reference to the great city in which he was about to renew his ministry.

union for prayer; again held Meetings in Edinburgh and Glasgow, like those which he had attended on former occasions; and, having thus increased the reputation which he had been gradually acquiring throughout Great Britain and Ireland, he was enabled, in future years, when less at liberty to travel, still to exert a wide-spread influence on behalf of the great object which continued to interest him as long as he lived.*

* A remarkable proof of the extent to which his Tracts had awakened respect for him, was given to his youngest son and namesake, when travelling through the United States in 1853. Arriving in Washington on the day of the inauguration of the newly-elected President, he found the Hotels so full that it seemed improbable that he could procure a bed at any price; but in one of them, where he had begged hard to be accommodated, the book-keeper said to him, "Write down your name, and put a cross to it, and I will see what can be done." At the sight of the words, J. Haldane Stewart, the man said, "I know that name, but cannot remember how;" then added, after his memory had been refreshed: "You 're all right, I'll take care of you;" and contrived to accommodate him.

CHAPTER VI.

RENEWAL OF HIS MINISTRY AT PERCY CHAPEL.

[1823—1828.]

THE prospect of resuming his pastoral duties was the cause of considerable anxiety to him. His health was still so delicate that he sometimes felt incapable of exertion; and the position of a Clergyman in London calls for much exertion from every one who strives to make full proof of his ministry.

"But my state," wrote Mr. Stewart, struggling against his fears, "is like Peter's; I look at the waves and begin to sink. Oh, how merciful it is that the Lord is ready to receive us in such a state! Scarcely anything shews our sinfulness more than our prayers; for, alas! how many of them are directly for ourselves! Still it is my comfort the Lord invites sinners to come; He promises rest to the weary and heavy laden."

He was staying with his family at Whitton Dean, where the quiet country residence of Mrs. Napier supplied him with a favourable opportunity for private devotion. Setting apart a morning for special prayer to the Lord, he made

supplication for Divine guidance in preparing his sermons for the re-opening of Percy Chapel, for God's "blessing on dear Mr. Garrard,* and all the flock, on that day and continually." His spirit was relieved by thus casting his burden on the Lord; and when the apprehension which had oppressed him again returned, it again led him to the Throne of Grace. A week after the last-quoted entry in his Diary, he thus wrote:—

"Whether this is Satan's temptation, or bodily weakness, I know not; but I desire again to come to the Lord. This morning I would devote to prayer for a blessing on mine and Mr. Garrard's ministry. I have been reading the parts of the Holy Scriptures relative to the Lord's charges to His servants, and I read that the great promise throughout is His presence. Moses, Jeremiah, St. Paul, all felt their own weakness: the Lord promised them strength, and, blessed be His name, He says,—'Lo, I am with you alway, even unto the end of the world.' I ever would humbly pray for His presence with me always, and my dear brother, and our Church, that we may be favoured with every needful grace and gift, either of mind, body, or estate. Lord, give me the spirit of prayer, for Thy Name's sake. Amen."

It should be remarked, that this self-abasing, prayerful dependance upon God was followed by a season of success in his ministry such as few have obtained. The sermons which he was afterwards enabled to preach in Percy

* He frequently made mention of his Christian friends in his prayers at special seasons of devotion; entering in his Diary, before he bowed his knees, such notes as these:—"For dear brother Wilson, that his health may be restored." "For dear Mr. B. N., commencing his ministry."

Chapel, were instrumental in converting or edifying very many of those who heard him: and not a few members of the Congregation committed to his charge shone like lights in the world; conspicuous among the Christians of their generation for spiritual-mindedness, charity, and zeal. He usually delivered two discourses every Sunday; the whole afternoon service being conducted by his excellent curate, Mr. Garrard, except on the afternoon of the last Sunday in the month, when he officiated himself, in order to catechize the children of the Percy Chapel Sunday Schools, the St. Pancras Girls' School of Industry, and the Russell School of Industry. On these occasions, several hundreds of children were so arranged in the gallery, that they could conveniently hear and answer the questions on the Church Catechism, which he asked them from the pulpit. Once in a quarter, the service, which excited much interest among the children of the Schools and younger members of the Congregation, was followed by a distribution of rewards from the Communion Table, when he or Mr. Garrard accompanied the delivering of a book, earned by regular attendance or good conduct, with suitable advice. He took great pleasure in these efforts on behalf of the lambs of the flock; and, on several occasions, when he was called to visit the sick-beds of children to whom he had thus ministered, he had reason to hope that his labours had not been in vain.

The morning and evening Congregations generally filled, sometimes crowded, the Chapel; though the accommodation was twice increased during the progress of his ministry, and his appearance among the assembled worshippers was very impressive. It has been said of the late Robert M'Cheyne, whose praise is in all the churches, that "he went about his public work with awful reverence."

A somewhat similar description might have been given of Mr. Stewart, and doubtless was often given, by those who witnessed his coming forth from the vestry to ascend the pulpit.

There was an abstractedness of manner which shewed a spirit absorbed by heavenly things; and a dignified solemnity, which implied habitual consciousness that he was a "servant of the Lord." His high bald forehead and long white hair gave him, even in middle life, a venerable appearance, which was somewhat increased at this time by his retaining the use of powder later than most of his contemporaries. Yet his demeanour, though solemn, was not severe; on the contrary, his outward aspect continually betokened the cheerfulness which reigned within. As he stood with beaming countenance in the midst of the Congregation during the singing of the hymn which preceded the sermon, his very aspect might have led even a stranger to suppose that, like Abraham, he was a friend of God. It was remarked by one of his hearers, that he looked as if he had been in heaven all the week, and had come down on the Sabbath to tell what he had witnessed there; and few, perhaps, have more frequently established the truth of a couplet which he was fond of quoting as to others:—

> "The good man seen, though silent, counsel gives,—
> The touched spectator wishes to be wise."

When he opened his lips, humble dependance on the Most High, and confidence in his Heavenly Father, were manifested by the fervent tones in which he prayed. He seemed to realize the nearness of the Throne of Grace, when uttering the words of his favourite Collect, "O God, the King of Glory, who hast exalted thine only Son Jesus

Christ, with great power and might, unto thy kingdom in heaven, we beseech Thee, leave us not comfortless." The work of the Spirit, the unsearchable riches of Christ, and the love of the Father, were the topics most frequently made prominent in the sermon which followed. Occasionally, he would persuade men by the terrors of the Lord; but as he delighted to think that judgment was the strange work of his Master, so he loved to repeat the invitations of mercy, and the precious promises of the Gospel:—

> "Affectionate in look
> And tender in address, as well becomes
> A MESSENGER OF GRACE to guilty men."

Constant occupation, and the distance at which the seat-holders were scattered throughout the parish of St. Pancras and the West End of London, prevented his seeing them in private as often as he desired; but he diligently visited them when they needed consolation or pastoral advice. He was ever ready to cultivate the friendship of the earnest-minded, by receiving them into his house, where his wife ably seconded his efforts to promote a kindly feeling between fellow-members of the same church. And when a clergyman from a distance occupied his pulpit, he frequently embraced the opportunity to invite some of them to a social meal, in the preceding or subsequent week, that his Reverend brother, in addition to the public preaching, might expound to them in private the word of God. Such an occasion followed almost immediately upon the recommencement of his pastoral labours, when he and his people had the advantage of a visit from the Rev. Hugh McNeile, who came to plead the cause of the Hibernian Female School Society. Mr. Stewart was careful to pray, on a morning of special de-

votion, before he came, "that God may be with him .... giving him every needful grace and gift;" and when the Sabbath as well as the social meetings were over, he wrote:—

"I desire to record the goodness of the Lord, as an encouragement to prayer. We had two very profitable evenings with Mr. McNeile. The company seemed edified each night; and we had a blessed season at the church, a full congregation, a liberal collection, and an excellent sermon. Hallelujah, Amen."

In the spring of this year he paid a visit to Ireland, in order to attend the meetings of religious Societies in Dublin: and a few weeks afterwards, he much enjoyed the usual anniversaries of a similar description in London. Such assemblies have sometimes been supposed to produce a degree of excitement prejudicial to the health of the soul: but he, on the contrary, often found them to be spiritually profitable, and the diligence with which he endeavoured to derive edification from them appears in the following extract from his Diary on a morning set apart for devotional exercises:—

"Our Public Meetings this year have been truly blessed: the Bible Society Meeting particularly so. The Earl of —— made a good confession before many witnesses. The sight of Lord Gambier and Admiral V——, the deputation from the Paris Bible Society, and also of Dr. Morrison from China, was truly gladdening. My desire is now, to have the Meetings followed up by a particular private blessing. We who appear on the platform are exposed to things that seem to drive us in opposite directions. In one way, it is needful to be known to be useful: in another way, if we are noticed, we are likely to be

proud. Whatever we do, cleave to the Saviour. Seek love to Him. Make His service our delight. Sit loose by the sentiments of the world. If raised, glory not in it. If put to a humble station, sit content in it. Think of yourself as nothing; or rather in this way: never wish to rise but for the glory of God. Be content to sit still, and never mind being unemployed, unless your Lord's cause suffer. I now come, humbly praying: First, for pardon of my sin. Oh, blot out all my iniquities; let not sin remain, but say, There is no spot in thee. Secondly, I pray for the outpouring of the Spirit upon my soul, that whatever I have heard at the late Meetings may be impressed upon me. O my Saviour, I would come and meet Thee to-day! Oh, let virtue come out of Thee!"

The Holy Communion was to be administered on the Lord's-day following this morning of private devotion; and he usually made special preparation for the Sunday on which that ordinance was to be administered. He had long before established a rule, that he would not go out to dinner in the preceding week, and generally contrived to secure one of its mornings for humiliation and communion with God. When the day came, he habitually reckoned it as indeed "a high day;" and great as was his satisfaction in the Sabbath at all times,* he then seemed to have peculiar happiness. After stirring up

* It might indeed be said of him, that he called the Sabbath "a delight, holy of the Lord, honourable." (Isaiah lviii. 13.) Common occupations and common topics of conversation were carefully excluded from the hours of that sacred season, in which he sought with special diligence to hold happy communion with his Lord. Even thinking upon painful subjects was as much as possible avoided on that "day of rest from earthly care," as he often called the Sabbath in his morning prayer at family worship. "This," he would say, in the strong language of his early friend Mr. Cadogan,—"this is the Lord's

himself in private to exercise faith in his "Master and only Saviour dying for him," he would go forth to minister in the congregation as if assured of acceptance with God, affectionately endeavouring to promote in others that joy of the Lord which was his own strength. Those who were accustomed to hear him may be reminded, by the following sentences from one of his printed sermons, of the general style of his addresses on such occasions:—

"To-day, my Christian friends, is one of our privileged days: a day in which not only supplication is offered to the Throne of Grace, the praises of God are sung, and His Word read and preached; but in which 'the King sitteth at His table,' and frequently makes Himself known in the breaking of bread. On such a day the Christian would desire, as St. John says, to be 'in the Spirit,' and to have his heart in unison with the privilege. I have selected my text, that they who would surrender their hearts might have them drawn; and that they whom He has, to a certain extent, attracted, may find His ordinances as the bands of love to bring them into still more intimate communion. Let me therefore have your prayers, that the Holy Spirit may graciously assist us whilst we are meditating upon these words; putting this petition of the Church into all our hearts, 'Draw me, and I will run after Thee.'"

The approach of Whit-Sunday led him to recommend his Congregation particularly to pray for the outpouring

day, neither man nor devil shall deprive me of the enjoyment of it." One of his usual prayers in family worship at the close of the Sabbath was, "O Lord, now that our hearts may be a little softened by the services of this day, stamp thine own image more deeply upon us."

of the Holy Spirit. Acting himself according to his advice to others, he shewed that he had lost none of his former interest in the object for which he had so often journeyed:—

"I felt," he says, in the record of his own private prayer, "particular liberty in praying for the general outpouring of the Spirit, that at this season of Whitsuntide the Lord would grant an abundant blessing to His inheritance. Oh, what a privilege will it be when He does give His Spirit! Let us wait, and plead, and strive, and earnestly pray for the blessing. Come, Lord Jesus. I was enabled also to entreat a special blessing on dear Percy on the next Sabbath, on Mr. Garrard, the teachers, the children, the poor in the aisles, the rich. Oh, that it may be a time of rich blessedness, that great grace may rest upon the Congregation!"

When the London season was over, many members of his Congregation retired to their country houses: and he usually embraced the opportunity to obtain change of air and scene for his family; spending a few weeks in some rural parish, where he assisted the Minister by occasionally preaching for him.

In the year 1824, he took his wife and children, now five in number, to Pinner. Soon afterwards, however, availing himself of the relief from pastoral duty, he travelled to Guildford for the Bible Society; and subsequently through parts of Devonshire and Dorsetshire, on behalf of the Society for Promoting Christianity amongst the Jews. On both occasions, as in previous journeys, he endeavoured to excite fervent prayer for the outpouring of the Holy Spirit. At Guildford, where he was hospitably entertained by the excellent Mr. Haydon, his hands were strengthened

by Mr. McNeile, who came over from the neighbouring parish of Albury, of which he was the Rector, and united with him in prayer for the Lord's blessing. At Bridehead, in Dorsetshire, he had "a very comfortable season" when visiting Mr. and Mrs. Williams, who, when in town, were attached members of his congregation, and was led to hope that a course of Lectures would be delivered in the town of Dorchester upon the Person and Offices of the Holy Ghost.

But the wider sphere of labour on which he thus entered did not cause him to forget either the parish in which his family was sojourning, or the church of which he was overseer in London. In seasons of special devotion at Pinner he shewed his sympathy with his friend Mr. Burnett, who was then the Vicar; noting in his Diary, "I wish to aid him by my prayers and my exertions:" and earnestly considered what would be the best line to pursue on his return to the Metropolis, in order "to meet prevailing sins, and to improve" the people to whom he ministered there. On such occasions, when he had devoted part of a morning to special prayer, he not unfrequently began his supplications with a painful sense of helplessness and unfitness for duty. But, by waiting on the Lord, he obtained repeatedly a renewal of strength; again and again he ended the record in his Diary with two or three sentences, printed by the hand in capitals, in which he expressed an *unwavering* expectation of an answer of peace. "O Lord!" he wrote, after earnest supplication at Pinner,—

"Accept my grateful acknowledgments for this spirit of prayer. Thou, O Lord, hast enabled me, when no eye of man was upon me, but when angels and evil spirits saw

me,—Thou hast enabled me to plead thy promises, and to cry to Thee for help. And wilt Thou not do as thou hast said? Assuredly Thou wilt. Bless Thou the Lord, O my soul; and all that is within me, bless His holy name. The Lord is my strength and my song, He also is become my salvation:—

> "'In every trouble sharp and strong,
> True faith to Jesus flies;
> Its anchor-hold is firm in Him
> When swelling billows rise.'

ASK WHAT THOU WILT, AND IT SHALL BE DONE UNTO THEE."

Soon after he resumed his duties in London he was laid aside for several weeks by a severe sore-throat: but, as might have been expected, prayed earnestly that this dispensation might not be lost upon him; and the trial eventually worked for his good, by affording him leisure to read and meditate upon the teaching of God's word respecting the coming again of the Lord Jesus. This was a subject which had frequently engaged his attention during the previous part of the year; at the beginning of which he had written, "I have lately thought much of the doctrine of the Saviour's Second Advent, and have got some clear views upon this subject, which I hope may be of practical good." But whilst recovering from sickness, he was enabled so to mature his opinions, that when he next appeared in the pulpit of Percy Chapel, on January 2nd, 1825, he commenced a course of Sermons to set forth "a practical view of the Redeemer's Advent," which he delivered during the following months, and published in the end of April. Whilst composing these Sermons he

sought for Divine assistance with his habitual prayerfulness. On January 25th, 1825, he wrote in his Diary:—

"Blessed be God, I was enabled to take my duty on the first Sunday in January, and preached for three Sundays on the desirableness of our Lord's Advent to His friends and its terror to His enemies. I am now coming to that part of the subject which leads to the reasons to expect His Advent. So much has been written, and so variously; such prejudices are formed against the subject, such its importance to producing practical good; and such my sense of my own weakness, that I desire to come to Him who has promised wisdom to those who ask it. Oh, what a privilege to serve a God who overlooks not the least of His creatures; who puts good desires into our hearts, and fans and keeps alive these desires. Wonderful that He should condescend to hear the prayers of such worms as we are! I have been much encouraged by reading the account of the making of the Tabernacle. The Lord put wisdom and understanding into the heart of Bezaleel, to work all manner of work, and to teach others. Cannot the same God give to me wisdom to understand His word, and skill to teach others, so far as shall be for His glory? I therefore desire to come simply to Him on this day."

When the volume appeared it excited much attention,* and exhibited in a remarkable degree the caution in speaking of the future, the attachment to his Divine Master, and the affectionate interest in the Congregation of Percy Chapel, which so prominently distinguished him.

"The author of the following discourses," he said in the

* It has since passed through four Editions.

preface, "when conversing with various persons upon a subject on which he has been for some time engaged,—namely, the attempting, by the Divine aid, to excite a spirit of prayer for the general outpouring of the Holy Spirit,—has been frequently led into interesting discussions upon the Redeemer's Advent. These conversations, and particularly the intimate connexion of this doctrine with the glories of the kingdom, induced him more closely to search the Scriptures. The more diligently he did this, with an unprejudiced mind and with earnest prayer for Divine teaching, the more did the subject rise in importance; the more clearly did he see the advantages the first Christians enjoyed in possessing the hope of His appearing, and the wisdom of our Reformers in attempting to revive this expectation in the Church.

"Entirely distinct, therefore, from all sentiments respecting the Millennium, upon which he desires to give no opinion, the object of the following Discourses is to place before the Christian Church the substance of that which is revealed in the Scriptures upon the Second Advent of our Lord.* It is done with no design of establishing a mere theory or fanciful opinion, but with a view to Christian edification in these remarkable days. The writer trusts to the candour of the Christian public in receiving the work in the spirit in which it is written; not that of con-

* His conduct was consistent, in this respect, to the close of his life. The Hon. and Rev. Samuel Waldegrave has indeed reckoned him, in a note to the Bampton Lectures for 1854, among the Pre-millenarians. But, though his private opinion inclined to that of many of his intimate friends, who might be so styled, he seldom, if ever, preached upon the Millennium; his great object being, when speaking upon the Second Advent of the Lord Jesus, *to fix men's attention on the great event itself.*

troversy, but of brotherly love; and with an earnest desire to assist in increasing the spirituality of the Church, and the happiness of mankind at large. It is a subject equally interesting to all Christians. For it regards that day, when all minute differences will for ever terminate; and when the only separation will be that which the King shall make, when He places 'the sheep on His right hand, and the goats on the left.' . . . .

"Whilst presuming to submit this work to the Church at large, the writer has had very particularly in view the edification of that dear flock, which 'the Great Shepherd of the sheep' has graciously committed to his charge. It is his regret that the peculiar circumstances of this great city prevent his having more private intercourse with them. The desire of his heart is, that this regret may cease with this passing scene; that when 'He comes,' they may live together in one habitation, sing one song, and behold together one Lord and one Saviour."

He considered the subject under four general heads:—

I. The Redeemer's Advent desirable to His friends.

II. The Redeemer's Advent terrible to His enemies.

III. Reasons for expecting the Redeemer's Advent.

IV. The course of study becoming the expectation of the Redeemer's Advent:—readiness for His coming; the necessity of inward meekness; assurance of readiness; holding fast our profession; earnest prayer for Divine aid; active zeal in spreading the Gospel; vigilance against Satan; watchfulness against the dangers of the present times; dwelling in love; patient waiting for Christ.

The painful topic noticed under the second head was dismissed with characteristic brevity in two discourses; but, whilst treating other parts of the subject, he fre-

quently besought unbelievers to become the happy servants of the Lord ere the day of grace departed. The following is a specimen of the language addressed to those whom he styled "My Christian brethren, who are amongst the true friends of Jesus:"—*

"You now complain of a weak body and of a disordered soul. It shall not always be thus. He, whose word is truth itself, has given us a promise that 'He will come again, and receive us unto Himself.' Wait, then, this glad event; anticipate His coming; meet Him on the way by the lively actings of faith, and by fervent and frequent prayer. It is sweet to turn to the place from whence He comes. The very lifting up your hearts to heaven will detach you more and more from earth; will enable you to see the world in its proper light—as a passing pageant, only important in this view, that they who inhabit it have been bought by the precious blood of Christ, and are now invited to partake of His unsearchable riches.

"Let His coming also affect you in this manner: that, as the great difference between your present body and the body you will then have, is this, that your body will then be more free to serve Him, and possess a spirit like His, perfectly pure and holy; now seek more of His likeness. Present to Him your body, soul, and spirit, as a reasonable service. This is the happy life, to be coming nearer to Jesus; nearer to Him, in more simple reliance upon His merits, by partaking more of His image, and by a more willing devotedness to His service. Could I express my desires for you in one word, they would be summed up in the name of *Jesus;* that you may be sprinkled with the blood, arrayed with the righteousness, filled with the spirit,

* Sermon on Philippians iii. 20.

armed with the mind, conformed to the image, raised by the power, and finally cast your crowns before the throne of the One-crucified Jesus. To this ever-to-be-adored Saviour, in union with the Father and the Holy Spirit, be all glory, and honour, and wisdom, and power, ascribed, now and for evermore. Amen."

"The whole," said a contemporary Reviewer,* "is written in Mr. Stewart's well-known style of deep piety and affectionate tenderness; with some felicity of illustration, much fulness of matter, and clearness of arrangement; and is altogether creditable, as a work composed and delivered, as it appears, during a single season."

In the course of this summer his conduct, for once in his life, was condemned, with some severity, by a public speaker. An extract from Hansard† records a scene in the House of Lords, witnessed by himself in the Strangers' Gallery, which is interesting, as showing his zeal in opposing the admission of Roman Catholics into Parliament, and as containing a statement of the received opinion respecting him by Dr. Howley, afterwards Archbishop of Canterbury, who was then his diocesan:—

"*House of Lords, Tuesday, May 17th*, 1825.

"The Lord Chancellor having presented a Petition against the Roman Catholic Bill from the Minister and Congregation of Percy Chapel, Lord —— arose, and objected to the conduct of the Minister in his mode of proceeding as to the Petition.

"The Bishop of London vindicated the Minister of Percy Chapel. The subject had been communicated to him, and he had not found any reason to censure the

* "The Christian Observer," July, 1825.

† "Hansard's Parliamentary Debates," vol. xiii. p. 649.

Clergyman. All who knew him were persuaded that a more worthy and pious man did not exist."

A Confirmation, held by the Bishop of London, for the parish of St. Pancras, in the month of June, led him, according to his usual practice on such occasions, to make a special effort on behalf of the younger members of his Congregation. His sermons, on three successive Sundays, had reference to them. Either he or Mr. Garrard conversed with the fifty-three candidates privately; and on a morning in which he secured time for extraordinary prayer, he earnestly presented his supplication for the promise of the Father.

"I do desire," he wrote, June 4th, 1825, "His blessing to come down upon the Congregation: that, especially, the dew of His grace may descend upon the young, that we may have a blessing at this time. O Lord, help us, and comfort us, for Thy name's sake! Amen."

He added, in a subsequent entry:—

"On the evening of the Confirmation-day, I had a part of the young people and their parents at my house. On the Sunday following, I endeavoured to confirm them in their good resolutions. I then had a Lecture on the Sacrament; and on Sunday, June 19th, the Sacrament [in] the morning. My text was,—'That Sabbath-day was a high day.' There was a peculiar solemnity in the Congregation; and, I trust, it was indeed a blessed day."

The same pastoral feeling which thus called forth exertion for young persons of an age to be confirmed, led him to visit the Ladies' Boarding-schools which attended his Chapel. His venerable countenance, his kind look, and his parental manner of giving spiritual advice, won for

him much affectionate respect from the circle of youthful auditors, who used thus to be gathered round him. From one establishment alone, in Bedford Square, the respected heads of which were reckoned amongst his warmest friends for many years, not a few went forth into life, acknowledging that they were greatly indebted for the correctness and strength of their religious principles to his pastoral care; and he was permitted to rejoice over some as his spiritual children, when he found them, years afterwards, adorning the doctrine of their Saviour in domestic relationships.*

Soon after the Confirmation he obtained a measure of recreation by journeying through some of the Eastern counties, but the object continually before him was the service of his Master.

"On Friday, June 24, I went to Papworth, to be present at the baptism of my little godson . . . . which took place on the 26th. I then went over on Tuesday, June 28th, to Lady O. Sparrow's; on the next day I attended the Kimbolton Bible Society; and on Thursday left Brampton for Cambridge. On Friday morning, agreeably to an invitation of Professor Farish, there was a Meeting at his house on prayer for the Holy Spirit. Twenty-seven were assembled. They agreed to meet again on Monday evening, July 4th, at Mr. Simeon's rooms, to consider what could be done in Cambridge, and especially to form a Clerical Society. On Saturday, July 2nd, I went on to Norwich. Upon my arrival there I found myself weak and exhausted, and not in so lively a frame; but the Lord was pleased to assist me, and both in the morning and afternoon of Sun-

* He generally catechised the children of members of his Congregation after the week-day services in Lent.

day I had much comfort in my discourses. On Monday I preached at Dr. Johnson's church; on Tuesday morning, addressed a large school; and on Wednesday, attended the public meeting. Here, blessed be God, I found great assistance in speaking: and a meeting was appointed of the Clergy for the next day, at Mr. Gurney's, at Earlham. I went over there to breakfast, and was much distressed by casually hearing of the death of Mr. L——, [a leading member of his Congregation,] who died suddenly at Cromer. We had, after breakfast, a very interesting conversation on prayer, when it was determined to have a monthly meeting at Norwich. Mr. Francis Cunningham opened the conversation with prayer, and I concluded. In the evening, I preached on the Penitent Woman; there was a great solemnity in the church. On Friday morning I went to Cromer, and found it too true that dear Mr. L—— had been removed, without a sigh, on Sunday, 2nd July. I arrived in time to perform the funeral; and thinking it might be a comfort to Mrs. L——, and a blessing to the place, I determined to stop over Sunday. I preached on 'Blessed are the dead!' . . . . On Monday morning I returned to Norwich. In the evening there was a Prayer Meeting at Miss Hancock's for the Jews, at which I endeavoured particularly to impress the importance of prayer, and their establishing little circles."

A week later, his wife and children went to Scotland, where they remained nearly three months, and he joined them during part of their stay at Braxfield, the house of Mrs. Stewart's sister, in Lanarkshire; but his Journal, though not always written in the same place, testifies constantly to the same longing after God, the same desire to be useful in his Master's service, the same affectionate interest in the flock at Percy.

"[*London,*] *July* 13*th*, 1825.

"I have cast myself upon the Lord as a sinner. I have desired to humble myself; for, alas! I need deep humiliation of soul. I cast myself simply upon Christ: I take hold of the Covenant: He is all my salvation and all my desire. From the Father and from Him proceed the Spirit; and to the Spirit do I look for enlightening, sanctifying, strengthening, and refreshing grace. I feel that my people, the Church, and those without, are that which the Spirit may make them. Come, Holy Ghost! Come, O Jesus, Lord, Emanuel, and the Comforter, upon me and my people!"

"[*London,*] *July* 28*th*, 1825.

"I have been especially enabled to pray for a spirit of revival in my Congregation. This seems to be the desire of my heart at this time, that God would prepare dear Percy for a revival this winter.

"Lord, grant it, for thy name's sake.

"Revive thy work, O Lord.

"Amen and amen."

"*Braxfield, October* 11*th*, 1825.

"Still deeply feeling the need I have of Divine aid, and particularly desiring the quickening influences of the Holy Spirit, and the Lord's blessing on my journey, I have determined to come to the Throne of Grace a second time. O Lord, help me to set apart this morning for prayer and humiliation. Oh, how often hast Thou heard me! What a record have I of a God that answers prayer! Let it be thus this morning. Remove my dulness, and now enable me to draw nigh to Thee."

"[*London,*] *November* 22*nd*, 1825.

"I desire to bless the Lord for an earnest season of

prayer. I seem to have upon my mind a sweet assurance of an answer, that the Lord has inclined me to pray, and that He will answer my petition. I know not when I have been enabled to pray so fervently for the Lord to bless my Congregation. It does give me a hope, that, as He has heard me in other ways, so He will put an honour upon me in this; or rather, that He will glorify Himself. Oh, for a repetition of those days when hundreds were converted by a sermon! Why should we not, O Lord, have such a time? Oh, incline the hearts of the people to prayer; and may Thy word be very much blessed unto them."

During his stay in Scotland he wrote the following letter of condolence to one who had recently been bereaved of his wife:—

"*Braxfield House, Lanark, October* 1, 1825.

"DEAR SIR,—It was with true concern that I lately heard of the very deep and afflictive trial you had sustained, in the loss of your highly-esteemed and very excellent lady. You will not, I trust, deem me intrusive in expressing my sympathy, nor in assuring you how sensibly those who in any degree enjoyed the friendship of Lady E—— feel this unexpected visitation. At such a time, surely we may pass through the ceremonies of life; and feeling the same stroke, though in different degrees, we may be allowed to attempt at least to comfort one another. And surely, dear Sir, such a season brings us back at once to the only Source of consolation, even to Him who says, 'I am the resurrection and the life;' 'I will not leave you comfortless; I will come to you.' For where but in Him can we find hope? It is not the difference of rank, or station, or outward circumstances, that can soothe the heart. The loss of a friend is equally felt by all, or most

by those who have most of the outward opportunities for enjoying each other's society. They are taken; and what is left? Nothing but the hope of a reunion; and this, only by a real reunion with the Saviour. At such a time there is a sensible difference between nominal and real religion; the one merely satisfies the conscience under the ordinary circumstances of life, the other gives repose to the soul under its greatest privations. How blessed is it, at such a time, to hear the Lord saying,—I have sent this trial particularly to teach you by what a slender thread you hold your choicest earthly comforts. How unwise, therefore, it is to set any store upon them,—to value yourself upon any short-lived, external distinction, instead of seeking that honour which comes from God alone! At such a time His voice seems to invite to communion with Himself; to earnest prayer, that in affliction He may give that which is the true distinction between a real Christian and another person—a taste for spiritual enjoyments. Ah! my dear Sir, what is it that now engages the happy spirit of your departed lady? It is communion with God through His Son. It is joining with the 'spirits of the just made perfect' in praising Him. The things most highly esteemed by the child of this world, have no value in her sight; and as you approach her mind you will pursue her course. Her spirit is in humble adoration before the Throne of the Lamb, as a sinner saved by grace; and if you are in your closet, using the same prayer of the publican, there will be a pleasing coincidence in your employments—hers, the praise for redeeming love accomplishing the salvation of her soul; yours, prayer that this salvation may be your privilege. Excuse me for writing thus freely to you. I feel as if her spirit would say:—Oh, tell him to whom I was united by the closest ties,—who is the father of that child

who, I hope, will join me in this blessed abode,—tell him there is no consolation but in Jesus Christ. He was my constant comfort when passing through much tribulation on earth, and He is now my joy and my glory in heaven. I am sure that this would be her language. Permit me, then, to use the privilege of my office, in entreating you to consider the present trial as a dispensation of love. Affliction softens the heart. It prepares it for religion, but it will not produce it. This is the gift of God, and must be sought by earnest, secret prayer. I scarcely know a better one than Fénélon's [after Augustine]:—'Lord, take my heart, for I cannot give it Thee; and save me in spite of myself.' But I have extended this letter to a much greater length than I had any intention of doing. Impute it to the true cause—my sincere esteem for your departed lady, and my earnest desire for your true consolation. I cannot but say I feel a more peculiar interest from my baptizing the dear little girl left by Lady E——; more particularly as she was born the same night as one of my own children. May that child, though she has lost her earthly mother, profit by her father's example, leading her forwards to have Him for her Friend who says, 'As one whom his mother comforteth, so will I comfort you.'

"Believe me to remain, yours very faithfully."

His loving, tender heart, accustomed to close communion with the Father of mercies, peculiarly qualified him to be a son of consolation; and, by epistle as well as by word, he was often the instrument of introducing comfort into the house of mourning. The following is an extract from a reply to a letter which he wrote about this time to a bereaved mother, who had resided in the neighbourhood

of his Chapel, and whose son became his Curate at a later period of his ministry :—

"My dear Sir,—Your letter of real Christian sympathy and comfort has been to me a subject for grateful acknowledgment to my Heavenly Father; and you will, I am sure, rejoice that I have felt it to be so. But I must also express my thanks to you for your kindness, on which I do set a real value. I perhaps could not have received a letter that would have more deeply touched my heart. When the circumstances connected with the strength, if not health, of my precious child obliged me to pass last winter in Percy Street, it was one of my causes for thankfulness that I should, even for a little season, pass through the pasture over which the 'Good Shepherd has given you a charge.' The images to which you lead my mind are truly such as to raise the drooping spirit. I have ardently desired to keep them before me; and I have prayed much to be enabled to rest on that love which can never fail. Your 'word in due season' I feel to be one of the many answers to prayer it has been my privilege to enjoy."

He had been rejoiced to find, on his return to London for the winter, that his Congregation had been much edified, during his absence, by the Rev. R. W. Sibthorpe.* Before the close of the year, he again shewed his anxiety for the spiritual welfare of his people, by issuing an Address to the Communicants of Percy Chapel:—

"My Christian Friends,—There is one great desire which occupies the mind of a lively Christian,—the ad-

* Whilst Mr. Sibthorpe was Clerical Secretary to the Religious Tract Society, Mr. Stewart's "Thoughts" were translated into the Russian language.

vancement of the kingdom of God in his own soul and in the souls of others. One of the principal means of grace for this end is prayer—private, family, social prayer. Persons who have had most experience in these subjects have observed, that it is 'as the Spirit of supplication' is granted to any people that they advance in the life of religion. Without this, even the plainest and most faithful preaching of the Gospel produces but little effect; but where 'prayer is wont to be made,' there 'the word comes with power.' The Christians in such places are more particularly spiritual: they are blessed themselves, and are blessings to others.

"But, oh! how slow are we to pray, and how distrustful are we of the power of prayer! The Christian who knows himself, knows that, if there be any one duty in which he is more deficient than another, it is prayer. The reason of this is a want of faith, and a consequent want of love. For prayer is love embodied, or the desires of the soul going out in accordance with His will whose name is Love. Here is the real defect. The immediate cause may be, numerous engagements, fear of man, spiritual sloth, or some other present hinderance. But if there was more *love*, these obstacles would be overcome, and prayer would be our delight.

"How, then, is this grace of love, the parent of desire, to be obtained? One of the most effectual modes is by 'stirring up ourselves to call upon the Lord;' whilst depending altogether upon the grace of the Holy Spirit, diligently to use the opportunities we have, and striving to increase these opportunities.

"With a view to this, until some more efficacious course can be adopted, I propose holding, in union with our dear brother in the Lord, the Assistant Minister, a Monthly Meeting, at my own house, of such of our regular commu-

nicants as may be disposed to assemble. Long has it been my wish to have more private intercourse with the flock committed to my charge, and to see them more and more united in a spirit of Christian love. Many are the difficulties in a metropolis like ours; but I would fain hope that such a devotional meeting, amongst other advantages, will have this beneficial tendency, that, bringing the Ministers and Communicants nearer to each other, a Christian spirit will more and more abound.

"I would also thankfully acknowledge the grace bestowed upon us by the Lord, that, amidst many trials, He, in His abundant goodness, has made His work to prosper; and that few have more cause for gratitude than we, my beloved friends, have. 'Bless the Lord, O my soul, and forget not all His benefits.' Still we must feel that 'there remaineth yet very much land to be possessed;' that the most advanced 'have not yet attained, nor are already perfect;' that there are some in the Congregation who are yet living in the spirit of the world, others who give no sign of a change of heart, and others 'of whom we stand in doubt,' fearing that they have only 'a name to live, and are dead.'

"Can we, then, in such circumstances, but earnestly desire, for ourselves and for them, and particularly for our youth, more of the gracious influences of the Holy Spirit? And can we see the wickedness of this city, the state of the world at large, and the signs of the times, without these desires becoming still more and more ardent?

"I would therefore beg to mention, that, if the Lord permit, it will afford me great satisfaction to meet with such of our regular Communicants as may be willing to attend, on the Thursday previous to the Sacrament Sunday; the Female Communicants at one o'clock precisely, and the Gentlemen the same evening at eight o'clock pre-

cisely. The first meeting to be on Thursday, 11th of January next.

"I shall feel obliged if those Communicants who purpose to attend would previously send their names. I would also request their private supplications for the Divine Presence when we meet. May this blessing be granted, for our Lord's sake!

"Believe me to remain, your affectionate Friend and Servant in the Lord,

"JAMES HALDANE STEWART.

"13, Upper Fitzroy Street, Fitzroy Square,
17th December, 1825."

The Meetings which were held in accordance with this Circular were attended, in the morning by sixty-eight, in the evening by thirty persons; and similar Meetings were afterwards repeated at intervals during the remainder of his connexion with Percy Chapel. They supplied him with occasions for increasing his acquaintance with the more spiritually-minded members of his Congregation, and for fostering among them a friendly feeling towards each other. The number of those who were thus received into his house on one day, sometimes exceeded two hundred. "The Communicants' Meetings," writes one who sometimes attended them, "were very profitable. . . . . He used to introduce his people to one another, saying, 'Ah! dear friends, you will know each other in eternity; why not here?' I remember his introducing me thus to Lady C—— G——, who was always very kind to me afterwards; and several loved friends I owe to these introductions."

On such occasions, or when he was conducting family worship in the house of a friend, he used to manifest re-

markable fervour in prayer. Many must be able to recall the earnestness with which he would plead, in the name of the "sin-atoning, law-fulfilling, grace-conferring Saviour;" or the affectionate warmth with which he would sum up his supplications for various members of a family, by the comprehensive petition, "Whatever those words mean, 'PEACE be to this house,' may they be abundantly fulfilled here!"

The year 1826, it may be remembered, was a year of great trouble in the commercial world. Several banks had stopped payment in the previous December; others became insolvent in the course of the spring; and a Royal Letter was issued, inviting contributions on behalf of unemployed thousands in the manufacturing districts. Mr. Stewart shewed great anxiety that the Church to which he ministered should be rightly affected by the public calamities. He delivered appropriate discourses from the pulpit. He privately sympathized with some who suffered pecuniary loss; and anticipated the general collection for the distressed manufacturers, by an appeal, to which his Congregation responded by contributing upwards of £260 after one sermon.

He spent part of the following autumn at Epsom, where his elder boys were commencing their school life; and he could say, "Our visit there was, through Divine mercy, blessed."

His pastoral care appears in the following letter, written to a member of his Congregation, who had sought an interest in his prayers during the serious illness of a sister:—

"MY DEAR SIR,—You have my most sincere sympathy, and my earnest prayers for Mrs. P. The present day seems to be one of peculiar calamity. The Lord is teaching

us, in various ways, to cease from man. Still, while He instructs He consoles. He remembers us in our low estate, His chastenings are in love. He does not willingly afflict. He sets His bow in the cloud, and draws nigh in our greatest perils, saying, 'It is I, be not afraid.' I scarcely know more consoling words than those He spoke to His servant John;—'Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.' This saying includes all that can be desired. A Saviour, the first cause—the end of all things: One who has triumphed over our greatest enemy, and yet who has felt his most bitter sting. With this power and this sympathy united, He has the keys of Death and Hades, or the invisible world. The key, therefore, of that gate through which we pass, is held by our best Friend. When He extends His hand, He gives an inscrutable plea for our admission. The mark of His sufferings still remains. The spirits, conveyed by angels, point to His hand, and remind Him of His cross. Jesus has lived and died for me. As nothing is impossible with God, I pray, if it be His will, that Mrs. P. may yet be spared. If not, that He who has the keys may give to her an abundant entrance into His kingdom, and to you the consoling hope that those who sleep in Jesus will God bring with Him. If there should be any favourable alteration, which might make you or Mrs. P. wish me to come to —— Street, I hope I need not say that it will afford me real pleasure to be of any use."

In October, 1826, he made a short journey to Hereford, Gloucester, Worcester, &c., for the Jews Society; and in the beginning of December he attended the Meetings held

at Albury, by the invitation of Mr. Henry Drummond, for the consideration of several questions relating to unfulfilled prophecy.

Earlier in the year the future glory of the redeemed had repeatedly engaged his attention, and suggested subjects of prayer.

"On Easter Eve," he had written in his Diary, "I met, at Mr. Way's, with Mr. Irving, Mr. Frere, and Mr. Hawtrey. We have had three meetings since, and held prayer and conversation on our Lord's kingdom. Blessed be God, my mind seems opening to the subject, though still I see through a glass, darkly."

Again, August 29:—

"I have been reading the Scriptures still on the subject of the kingdom. . . . . I desire to set apart this morning for prayer . . . . for [the] special aid of the Holy Spirit in understanding the kingdom, [that I may be] directed to such views as shall be really useful . . . . for all those who are engaged in this subject, that the Lord may grant them the spirit of wisdom, and of power, and of a sound mind."

The Albury Meeting, however, supplied him with his first opportunity for entering into so lengthened a conference on prophetic subjects, and for communicating with so many students of the Prophetic Scriptures. It had been proposed, "in order to endeavour to ascertain the mind of the Spirit, and in the humble hope that the Lord will vouchsafe to reveal His will" [respecting the glorious Epiphany of our Lord from heaven] "to His waiting servants," that like-minded persons should "meet to pray and consult together on the first week of Advent . . . . . and

remain assembled seven complete days; . . . . and that in the mean time they should bring the subject daily before the Lord in prayer." Twenty persons were present; many of them distinguished alike for their biblical knowledge and their consistent piety. The subjects discussed were —The Gentile dispensation; the practical results of the Scriptural doctrine respecting it; the prophetic chronology; the present and future dispensations of the Jews; the second advent of Christ, and the practical application of the Truth respecting it. The Meetings were always commenced and concluded with prayer, which was also introduced occasionally in the course of the proceedings; and Mr. Stewart was very instrumental in maintaining a devotional feeling at all times. One of the company afterwards wrote, when urging him to appear at a subsequent conference of the same kind:—

"I call to remembrance, with much gratitude to God, the effect which He produced . . . . by means of your presence. I remember how the spirit of argumentative discussion in some of us was soothed and softened by the Spirit of adoption in you, crying, Abba, Father. I felt most powerfully your seasonable proposals for prayer, which, though many more of the party highly approved of, I question whether any other man of the party would have made. I have good reason to know that others . . . . shared in this feeling with me; and were persuaded that, in the aggregate of character among us, so happily blended, your presence formed an essential element of the union which so delightfully prevailed. . . . . [We] dearly love and value you, and . . . stand so much in need of that very influence, which the Lord of all grace has made you peculiarly instrumental in communicating."

He had himself noted in his Diary, that "the Meetings were conducted in the true spirit of Christian love," and that he "had great cause to bless the Lord for the opportunity."*

His pastoral duties had compelled him, in some degree, to lessen his active exertions to promote prayer for the Holy Spirit among Christians not immediately connected with him; but in the beginning of 1827 a new impulse was given, by other instruments, to the work in which he was always deeply interested.

Mrs. Sarah Price was an invalid lady, resident in Hammersmith, who had been reduced by rheumatism to such helplessness of body, that, in 1824, she was unable to walk, or even to raise herself from her couch. Anxious, however, to join in public worship, and wishing to avoid the exposure of her feeble condition in the church of the parish where she was known, she had inquired, "Where a poor cripple, who was hungering and thirsting after righteousness, was most likely to receive that spiritual nourishment which alone can satisfy:" and was directed to Percy Chapel. The first sermon which she there heard from Mr. Stewart was also the first of his Advent discourses. The whole series of sermons which he delivered on the Redeemer's Second Coming greatly interested her. She became an attached member of the Congregation; and, notwithstanding her excessive weakness, was most regular in her attendance. In the course of three years she was only absent one Sunday, and then in consequence of the serious illness of a relative. After being carried into a commodious pew in a retired corner of the Chapel, she would there

* He declined to attend subsequent Meetings at Albury, though he continued to make supplication for those who assembled there.

remain, from before the commencement of the morning until after the close of the Evening Service; and at the celebration of the Holy Communion, the officiating Clergy would leave the Communion Table, which she was unable to approach, in order to administer the elements to her at the spot where her feeble form had been laid. From all labours in her Master's service which required activity of body she was, of course, completely debarred. Still she was anxious to do something; and becoming acquainted, about the end of 1826, with Mr. Stewart's smaller tract, "An Appeal," &c., without, at first, knowing who the writer was, she determined to try to be useful by promoting its circulation. Her friend Mr. Ross, a pious Solicitor at Hammersmith, proposed that a copy of it should be sent on the following New Year's Day to seventy Clergymen; and that some godly persons should assemble at his house (January 1st, 1827) to implore the Divine blessing upon the distribution. A meeting was accordingly held, between five and six o'clock in the morning; and Mrs. Price provided not seventy, but seven hundred, copies of the "Appeal." The work grew as these self-denying labourers entered into it; and eventually became much more extensive than the effort which they had originally contemplated. Their plan was:—to send a packet of the tracts to a Minister of the Gospel, with a request that he would preach on the work of the Spirit, commend the subject to the attention of his hearers, and distribute the tracts among his earnest-minded acquaintances. Instead, however, of seventy such missives, nearly fourteen thousand copies of the "Appeal" were circulated, or ready for circulation, in less than a fortnight, and between two and three hundred letters were written to Clergymen; so that every county in England and Wales was supposed to be in pos-

session of some of the tracts. Before the end of January Mrs. Price ordered A THOUSAND copies of Mr. Stewart's larger tract, entitled "Thoughts," &c. In less than three months she was able, by obtaining contributions from other persons, to increase this number to FIVE THOUSAND. In April she assisted in sending copies to one hundred and twenty-one Missionary Stations abroad. And still obtaining pecuniary assistance for the work in which she and Mr. Ross had so vigorously engaged, she united with him in an effort to promote prayer for the Holy Spirit through a wider and yet wider sphere; so that about two years after her labours had begun, she could report a distribution of about 20,000 "Thoughts;" 40,000 "Appeals;" 3000 printed Letters to Ministers, requesting them to preach on the subject; and about 500 autograph letters to individuals. Fifteen hundred parcels lay on the table, to be directed, at one time; and were all sent out in the course of one week.

All this was done by the instrumentality of two individuals; and nearly the whole of Mrs. Price's share in the work was done in bed;* her limbs being for some time so contracted by her complaint that she could not feed herself without great pain, and had "only the use of one thumb and finger left," "just," as she said, with true Christian heroism, "to enable me to hold my pen."

It is impossible to compute accurately the good effects which followed in the hearts of thousands and tens of thousands who read the pamphlets,† or heard the sermons,

* Mrs. Rowton, of Northampton, of whom a short Memoir was published under the title of "Priscilla the Helper," zealously assisted Mrs. Price in her work of faith.

† One of Mrs. Price's correspondents wrote, with reference to Mr. Stewart—(who can say how many other persons could have used the

which were delivered after the sending of Tracts and Appeals to so many Ministers.

The following letter, from Mr. Ross to Mrs. Price, describes the impressions on the subject, of one who had the best opportunities for forming an opinion; and contains some additional information respecting the details of the work:—

"MY DEAR MADAM,—In reflecting upon the probable usefulness of Mr. Stewart's 'Thoughts,' I come to *this* conclusion—that we must wait until the Judgment Day for the *full* development thereof, as it is only here and there we hear of its effects. You know that from the Minister at E—— I had a most pleasing letter, stating the effects on his mind, and the results of his labours. From the vicinity of W——, it was publicly asserted, that, in a small congregation of about twenty, the number had increased (through the introduction of the pamphlet) to one hundred! and they were extending their bounds to a neighbouring village. From the Rev. Mr. C——, of Ceylon, I received a letter informing me of the beneficial effects on *his* ministerial labours in consequence of the above-named Treatise. The same from the Rev. Mr. K—— of St. Petersburg, and from the Rev. Mr. E—— of Bungalore, in India, ... giving information of an edition of 300 copies having been printed in India—(Who can tell the effects of these *there?*).—Also from the Pastor of the Church at N——, that, in consequence of this work, himself and neighbouring Ministers agreed to have regular

same language?)—"I never read anything which has done, and continues to do me so much good. If I never see the dear good man in this world, I shall certainly hail him, in the upper and better world, as the honoured instrument of reviving my soul."

Meetings for prayer for the outpouring of the Holy Spirit, alternately at each other's places of worship; that six or seven members had been added to his Church, who received Divine impressions first at these Meetings. I have likewise had the verbal testimony of very many Ministers respecting the beneficial effects on their own minds from the perusal of the work, and of its having been a stimulus to ardour and perseverance in their ministerial labours. Indeed, if you take a review (and may it be done with humility and holy gratitude of soul in being thus permitted to work!) of the diversified characters to whom the 'Thoughts,' &c. have, through *your* means, been sent,—viz., to all the Ministers of the three denominations in the kingdom; to some hundreds of Ministers in Scotland, Ireland, and Wales; to nearly all the students at the academies for educating Ministers in the kingdom; to several hundred Clergymen; to many students in different Colleges; to most of the Bishops; a copy to almost every Missionary in the world!!! and . . . when we reflect . . . that these books were sent out with much and *earnest* prayer,* who *can* calculate upon the probable effects thereof? Nay, who can calculate accurately upon the effects of the fire taking hold of the heart of *only one active* Minister, in its ulterior influence upon an affectionate Congregation? . . . . It has been said by some one, that he would rather have been the Author of the 'Pilgrim's Progress' than of Homer's grand work. I am sure that *I* would rather have been the Author of the 'Thoughts,' than of all the productions of Homer, Virgil, Milton, or Shakspeare. May the Divine

* Mrs. Price once wrote to Mr. Stewart, after describing her great weakness of body, "I have been supported in my work by answers to my prayer, or I must have sunk under it."

blessing rest upon this excellent work! May it produce a large harvest of souls! May the Divine blessing rest on its Author—his labours—his family. May the sweet influences of the Holy Spirit be upon and abide in *your* soul; cheering you, supporting you amidst the active duties of your (apparently) secluded state, and comforting you under the pains and weaknesses of declining nature; and may they cheer and support you when heart and flesh shall finally fail, and land you safe in the regions of the blest, to sit down with Patriarchs, Prophets, and Apostles; and to join the everlasting song of, 'Worthy is the Lamb that was slain;'—there (in subordination to His blessed will) may we soon meet with all those we love! I sent 100 of the pamphlets, in as many letters to Ministers, to a Minister in Devonshire, who undertook to forward them from his county to the Land's End; and he has since informed me that he has every reason to believe that, within two Sundays from the receipt of my parcel, twenty thousand persons would be addressed upon the important subject to which the pamphlet relates. A friend of mine from Wales has informed me that, in consequence of the 'Thoughts,' &c., being sent to a Minister there, prayer-meetings had been formed, and several sermons preached on the blessed influence of the Holy Spirit. I have heard from the country, again and again, of the pamphlets spurring Ministers on to preach on the subject. May you have much of the blessed influences of the Holy Spirit, prays

"Yours faithfully,

"J. Ross.

"To Mrs. S. Price.

"P.S.—I have omitted to tell you that at S——, a prayer-meeting has been formed in consequence of the tract being sent to a Minister there, and sermons preached.

At W—— discourses have been preached, and many of the 'Appeals' put into the pews. In London, also, a similar plan was adopted. At C—— a prayer-meeting has been formed, for the especial purpose of imploring an increased influence of the Holy Spirit, which has had a wonderful effect upon the Churches as well as upon individuals."

Whilst Mrs. Price and Mr. Ross were commencing their labours, Mr. Stewart entered on another year, in which his pastoral work was continued much in the same manner as before. The meetings of Communicants were still held at his house: the catechisings of the School children still occurred regularly once a month: and the public means of grace were still diligently used. On the return of Passion-week he made a special record in his Diary respecting the additional services which he then provided. He had usually turned this holy season to account by continually devoting himself in private to meditation upon the sufferings of Christ, and by addressing the Congregation upon consecutive portions in the inspired accounts of them. In this year (1827) he began on the Monday by considering our Lord's words, "Father, forgive them, for they know not what they do;" and closed on the Friday evening with a Sermon on the Penitent Thief. "Oh! for a greater sense of His goodness," he wrote, after referring to these lectures and the services of the following Easter Day; "may a dying Saviour's love, and a risen Saviour's power, be ever deeply impressed on my heart!"

On Easter Monday he started with the Rev. John Cunningham for Ireland, where he was much interested and refreshed by meeting one hundred and twelve Clergymen at the breakfast which was held, as usual, in connexion with the Religious Anniversaries. On his return to town

he took an active part in the establishment of "The Society for Promoting the Religious Principles of the Reformation."

About this time he wrote the following letter to one of his dearest clerical friends, the Vicar of a large suburban parish, who had recently lost his wife:—

"*Upper Fitzroy Street, Fitzroy Square;*
"*May* 16, 1827.

"MY VERY DEAR BROTHER,—So many are the friends who deeply sympathize with you, that I almost fear to intrude upon your sorrow; and yet I cannot but hope that the Lord may give me a word that may be for your consolation. For, my dear brother, we all sincerely condole with you, and we most earnestly pray that the Lord may support and comfort, strengthen and bless you. We can only say—It is the Lord, let Him do what seemeth Him good. Oh, how blessed it is to know that He does all things well; that though we feel pain, sickness, privation of our dearest friends, still that it is in perfect wisdom, power, and love, that He orders all things for us. We are His servants, my dear brother; and if our dear Master was made perfect through sufferings, we must not be surprised if we drink of the cup. It is only for a little while He puts it into our hands; soon we shall drink of the river of the pleasures at His right hand for evermore. Oh, my dear friend, what a proof of the vanity of life, that our greatest blessings become our greatest sorrows. Why do you mourn your dear departed wife? Why do your children mourn for her? Because she was among the best of wives and the best of mothers. When thus grieving, how consolatory are the words of our Lord, 'Thy brother shall rise again!' Yes, my dear friend, it is not only the spirit

of her you love that you shall join, but the Lord will bring her with Him, and bring her with a body like to His glorious body, completely renewed after His image. We are the servants, my dear brother, of a living Saviour. Where can we fly to but to Him? His tender bosom is open to you: under the shadow of His wings you may hide till this calamity is overpast. He is bringing you nearer to Himself. Think of His having intrusted you with the care of thirty thousand souls. What an honour is this! What a shining light does it require, to burn brightly before so many! He, my dear brother, is about to fill you full with His Spirit; but before He does this He is emptying your heart. Painful discipline, indeed; first to be laid aside for a season as a broken vessel, and then to have the desire of your eyes taken from you! But remember this, those whom He has most honoured He has brought down to the lowest place. 'Shew him how great things he must suffer,' are His words. My dear brother, you could give to any mourner a thousand times better comfort, and it were presumption in me to tell you of these things; but the Spirit of Truth is a remembrancer, and uses the love of the brethren to remind His afflicted servants of those consolations of which the dimness of sorrow has deprived them.

"May He strengthen your faith; may He grant you a submissive will; may He raise your soul to its true hope—a coming Saviour. I will intrude no further upon you, but only assure you that I do most cordially sympathize with you; and if in any way I can be instrumental to your comfort, I shall do it with the greatest readiness."

Whilst he was thus sympathizing with a sorrowing friend, his own circumstances were remarkably prosperous;

and his gratitude to the Father of Mercies was thus expressed in his Diary:—

"*July* 10, 1827.—The season drawing to a close, I have been reviewing the Lord's dealings since my return to town, and know not how enough to bless and praise Him for His goodness. Having received help from God, I continue unto this day. He has assisted me in my soul, my body, my circumstances, my family, my Church. So that I have to raise an Ebenezer to Him as a God that hears prayer. Not one thing that has been needful, which I have in simplicity asked, but He has granted. Oh, how good is the Lord! It is delightful to stop and admire His mercy, and to say, This is my God, my portion in time and through eternity. This season has, I think, been particularly blessed in the many opportunities it has afforded for His service. There have been more meetings for prayer by Ministers, more communicants at the church; and in the Reformation Society particularly, there appears a truly Christian spirit. The Lord graciously answered my prayer for the sermons of that Society. They gave satisfaction. Above £100 was collected."

The change into country air, which he annually sought for his family, was this year obtained at Stapleford, in Hertfordshire, where he officiated on several Sundays for the Rev. B. Prowett; and in the retirement of the quiet Vicarage, as well as in his own more noisy town-quarters, he was still careful to secure special times for private devotion.

"Every season of prayer," he wrote, after he had again settled in London, "seems like a fresh call to devote more time to supplication, to do nothing of importance without

prayer; for oh, how good is the Lord! I may truly say, with David, 'I love the Lord, because He hath heard my voice and my supplication.' We left Stapleford on Tuesday, 16th October, and arrived at our home in peace, having had very pleasant weather for our journey, and a very blessed close of my ministry before I left. I had particular freedom in the pulpit on the last Sunday; and on the Monday evening a Meeting in the vestry of the Church, which was a blessed time. Since my return home I have been preaching for three Sabbaths on Adoption, and have, blessed be God, had a sweet sense of the Lord's presence. He is indeed a Father. Oh, that I could follow Him as a dear child, and walk in love as Christ has loved us!" ....

"I long for a blessed Meeting this evening at the Church Missionary Association, and for the Lord's guiding me to a subject, and for my next Sacramental Meeting and His blessing. I pray for the Lord's special blessing upon my flock. I pray for more love in the Church. I pray for my dearest wife and children, and especially as to Miss —— coming into our family as Nursery Governess. .... And I would especially pray that, as a child of God, I may receive my Heavenly Father's likeness, and be enabled to shew forth His praise. O Blessed Spirit, come into my heart as the Spirit of Adoption, crying, Abba, Father."

To this constant communion with God must be attributed that heavenly fervour, which was so frequently remarked in his preaching, or conversation upon religious truths, and in his public prayers.

"Whenever I happened to be staying in London," says one of his friends, "it was my highest delight to unite with the worshippers of Percy Chapel. I felt, perhaps,

there might be more in some other preacher to gratify curiosity and to exercise the intellect; but I never heard any preacher who I felt spoke to my soul as so simply Christ's ambassador, and made me forget the man in the Master, and the mode of delivering the message, in the message itself. I never shall forget the reality of the prayer before the sermon. It seemed as if he brought the Congregation with him to look after our ascended Lord, and to wait with him for the promise of the Father, the descent of the Holy Ghost. . . . . Surely, if at any moment His Master had asked him, 'Son, what wilt thou that I should do unto thee?' his reply, without a moment's hesitation, would have been, 'Lord, that I may be filled with the Spirit.'"

In 1828 he published another Volume of Sermons, which had been preached "to that dear flock" which the Lord had intrusted to his care, and which were principally designed to strengthen the faith and increase the devotedness of Christians. Two of them are upon texts selected from the Song of Solomon, and this was a book on which he always delighted to comment—finding himself peculiar refreshment in its manifestation of the Saviour's excellences, and of the feelings of His Church towards her Lord.

"They," he said, in one of his discourses, "who have opened it with these remembrances—that God is Love—that Jesus Christ is the Son of His love—that the Holy Spirit is the Spirit of love—that the Divine command is the law of love—that the Gospel is the manifestation of love—and that, when Faith and Hope have performed their office, Charity, or Love, will still abide: those who have taken this key have found it to be a book in which

the Holy Spirit has, in a very remarkable manner, laid open the joys, the sorrows, the hopes, the fears, the desires, the conflicts—or, in one word, the experience of the true believer. So much so, that we generally notice that, as Christians advance in spirituality, they find more and more edification from this blessed Book."

Divine love was the topic which most frequently recurred in his preaching, and Christian charity was the grace which he was continually endeavouring to cultivate in the Congregation to which he ministered. The friend already quoted supposes, that "in his day, in London, it was a very new thing for there to be such a pastoral feeling between Minister and people—such union between the members of the Congregation;" adding, "His cheerfulness, courteousness, and love gave such power to the words he uttered." And certainly no one who knew him could doubt that, if, like the beloved disciple, he had the privilege of special nearness to his Master; he also resembled St. John in his constant remembrance of the new commandment, "Love one another."

On July 30, 1828, whilst at Southampton, on behalf of the Jews Society, he sought to cheer a downcast member of his Congregation by writing,—

". . . . I regret, my very dear Christian friend, that you have to pass such conflicts, and still to wait for those comforts which your soul desires; but who is it who gives you this cup, and who keeps you thus waiting? Is it not that Almighty Friend who has called you out of darkness into His marvellous light, and who still says to you, 'Fear not: thou art Mine'? . . . . . May the Lord, my dear Madam, grant you more and more of these graces. What a sweet word is that! 'The Lord taketh pleasure in them

that *fear Him*, in those that *hope* in His mercy.' Here is the desirable union—fear and hope. Not that fear which has torment, but the fear which lives with affection, and grows with hope; which says, 'Hope in God, for I shall yet praise Him.' Look through the cloud, my dear Madam, the sun is there; or rather, there He is of whom it is said, 'The temple had no need of the sun, for the glory of God did lighten it, and the Lamb is the light thereof.' Think of Him as a sympathizing High Priest—as a mighty Redeemer—as an all-prevailing Advocate—as full of grace—yea, a treasury filled with all fulness. It is in Him all our comforts are. We must still look to His all-cleansing blood—His perfect righteousness—His all-sufficient grace—His never-changing love. Whom He loves He loveth unto the end. May the Comforter fulfil His office, take of the things of Jesus and shew them unto you. It is with the rays of His glory that you will best find that wedge of gold of which you speak. As it was the Saviour's goodness brought Peter to say, 'I am a sinful man, O Lord;' so the nearer your Lord comes, the more easily will sin be discovered, and the more readily will it be put away.

"Oh, shew me thy glory, Lord, and with that sight not only discover my sin, but enable me to put it all away. Let me not retain anything which offends Thee; but let the bright beams of Thy love both cheer and sanctify my soul. But let me wait Thy time, O Lord; keep me at Thy feet; and though it is out of the depths that I cry unto Thee, and though I wait more than they that wait for the morning—still keep me waiting, enabling me to remember that there is mercy with Thee, that Thou mayest be feared.

"Such are the petitions, my dear Christian friend, that I would offer for you."

Whilst he was thus fulfilling his ministerial duties, an evil was looming in the distance, which, though it was received, when it came, with becoming submission to the will of his Lord, was ever afterwards considered by him as one of the greatest calamities in the course of his career. The lease of that place of worship which had become endeared to him by the associations of sixteen years, was now about to expire; and if it was natural that the Proprietors, observing his popularity, should ask a larger rental as one of the terms in a new engagement, the sum which they required seemed to him and his advisers to be greater than he ought to pay. Some wealthy members of the Congregation kindly came forward, and made several propositions with a view to retain him in a position where his labours had been abundantly blessed; but all the negotiations failed. And it was at length determined, in July, 1828, that at the following Michaelmas his Ministry in Percy Chapel should be brought to a close.

CHAPTER VII.

CLOSE OF HIS MINISTRY AT PERCY CHAPEL—STRATTON PARK—ATTERCLIFFE—SETTLEMENT AT LIVERPOOL.

[1828—1830.]

PERCY CHAPEL had been to him a Bethel, where he had often, like Jacob, had a happy consciousness that God was with him. It had been a house of worship, in which, as in that place "by a river side, where prayer was wont to be made," the Lord had opened the hearts of hearers, so that they attended to the things that were spoken. It had been a spot like that on which the Elders of Israel were gathered round their King, where he had often had cause to say, after the manner of David, "My God, I have seen with joy Thy people, which are present here to offer willingly to Thee." In the sixteen years, which had elapsed since the commencement of his Ministry there, the communicants had increased from under 40 to above 200. In the Sunday Schools, which had opened in 1812, 1800 children had been admitted at different times; and nearly 200 were in attendance when the Chapel was closed. The Russell Day-school of Industry, which was instituted by ladies of his Congregation for 40, but afterwards contained 60 girls,

had received 400 children. Above £800 had been collected after the Annual Sermons for the Female Charity School of St. Pancras. The Lying-in Charity, founded in 1813, had conferred benefit upon above 1400 poor married women, at an expense of above £1150. By the Agents of the District Visiting Society above 3600 families had been visited, and more than £3460 expended. The Association, formed in 1813, in aid of the Church Missionary Society, had sent to that Institution a sum exceeding £4650; the contributions of the last year alone amounting to more than £320. A similar Association had raised, in six years, above £600 for the Society for Promoting Christianity among the Jews. The Collections after sermons preached in the Chapel during the last year of Mr. Stewart's Ministry, on behalf of twelve Religious or Charitable Institutions, had realized more than £750. The Congregation had increased, year after year, from the time when he recommenced his pastoral duties in 1822; and since the establishment of the Prayer Meeting for the Communicants, he had rejoiced under the impression that there had been an "increasing seriousness and blessing."

It was, therefore, only to be expected that the closing of the house of God, in which true religion had so abounded, should be a great affliction to him; and it did fill him with the deepest grief.

When he thought of the many ungodly persons in the neighbourhood of the Chapel, who had neglected to enter it, he felt that the shutting of its doors would be a Divine judgment against them. When he remembered the faithful brethren who had so often assembled within its walls, he compared the trouble which was coming on them, to the fiery trial of which St. Peter had warned the Jewish Christians before the destruction of the second temple.

On the 1st of August, 1828, though some steps had already been taken, preparatory to the closing of the Chapel, he prayed that God would "still keep us together, either at Percy Chapel, or where He pleases." A fortnight later he renewed his petition "for dear Percy, that the Lord may set His bow in the cloud." And after it had become positively certain that the flock which he had so affectionately tended would indeed be scattered, his earnest supplication was, with characteristic anxiety to follow a Bible precedent, that the three last Sabbaths at Percy might be as profitable as the three which the Apostle Paul had passed in the city of Thessalonica.

Intending not merely to refresh his family by a change of air, but himself to obtain strength against the expected trial, he had retired on the 12th of July to Richmond, where he occupied for several months the house of his old friend Mr. Gerard Noel, and officiated for him in the Parish Church. During the remainder of his connexion with Percy Chapel, he spent a few days, occasionally, in town.

On September 21, the first of "the three last Sundays," and the day on which the Lord's Supper was finally administered, he addressed himself especially to true believers; suggesting in the morning, that they should not think their affliction a strange thing, but look forward joyfully to the day of Christ, as a time when all sorrow shall have ceased; and admonishing them in the evening, that judgment beginning with the righteous should lead them to penitent humiliation before God:—

"Were one of your ministers removed," he said, "it would only be that which the Lord has before permitted; when, upon the illness of one, another was sent, declaring

the same message. Were some of the most useful of the members to be taken, this also would be no new occurrence; and, though I can never cease to remember the kind services of those dear friends who have thus been removed from us, still the Lord has raised up others: so that, by the blessing of God, to this day, both in its ministers and in its active members, the Church is continued. But now we are called to a trial, which at once separates the whole body. Whatever, therefore, of affection subsists between the pastor and the flock,—and upon this subject I dare not trust myself to speak; or whatever of Christian love there is between the members of a Congregation, so closely united as to have received from some the name of 'a Philadelphian Church,' these bonds—though their separate parts can never be dissolved, for they are formed of that charity which never faileth—are about to be dissevered; for no longer shall we here offer the same prayers, sing the same praises, hear the same word, or surround the same altar. Whilst you will live in each other's hearts, and share in each other's prayers, you will be scattered abroad, for a season at least, as sheep without a shepherd. The light which, as a Church, you have, by Divine grace, been enabled to hold forth, will be extinguished; and this not at a time when the light but dimly shines, but when, by the peculiar blessing of God, it burns with a lively flame;—the schools, the charities, the religious institutions, all prospering; the congregation large; and the communicants more numerous than they have ever been. . . . . But it is the will of God. He permits it, 'who is too wise to err, and too good to be unkind.' He orders it who has given us His Son, who has called us by His grace, has promised never to leave nor forsake us, has opened to us the gate of heaven, and assured us of a joyful resurrection.

Let us then quietly submit to His will. Let us entreat the Lord to grant us strength according to our day. . . . . But . . . . let us inquire if there be no cause why judgment should begin with us. . . . You know, my beloved brethren, how often, whilst preaching to you the Gospel of Christ, I have declared the absolute necessity of the gracious influence of the Holy Spirit, to make the word effectual; how frequently I have besought your prayers for a larger measure of His grace; how I have entreated you to remember this subject in your families; to take also the example of Daniel, and, like him, to unite in private social prayer for this blessing with your intimate and confidential Christian friends; how often I have attempted to excite you to a higher standard of devotedness; have reminded you of the remarkable times in which we live; of the call there was upon you not to rest satisfied with an ordinary standard of religion, but to be as those 'whose loins are girt, and their lights burning;' 'like unto men that wait for their Lord.' You know how many opportunities for prayer have been afforded to you, and what privileges you have enjoyed. Had these entreaties made a deeper impression on this Congregation; had you been more fervent in prayer, more watchful against temptation, more decided in your Christian walk,—to what a height of piety might you not have risen! . . . . May He sanctify this dispensation; and so bless the trial, that, though no chastening for the present is joyous, but grievous, it may afterwards yield the peaceable fruits of righteousness, to the praise and glory of His great Name. 'Remember us, O Lord, in our low estate; for Thy mercy endureth for ever.'"

On the second Sunday, considering that one more week remained in which the unconverted might hear in that

place of worship the Gospel invitation; and reminding the Congregation how "yet seven days" preceded the end of the accepted time in the days of Noah; he earnestly exhorted those who had hitherto been negligent, to seek the Lord while He might be found; and calling the professor to self-examination, echoed the inquiry of the Prophet, "Who hath believed our report?" On October 5th, the day on which the Chapel was opened for the last time, he uttered as a final charge the apostolic words, "Stand fast in the Lord, my dearly beloved;" and delivered, in the most affectionate manner, as his text at parting, the saying of St. Paul to the Ephesian elders,—"And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified."

"My beloved brethren," he said in the morning, "you who are *established in the faith*, let me still give to you the same charge, 'Stand fast in the Lord.' You require nothing new. As the Apostle says, 'Whereunto we have already attained, let us walk by the same rule, let us mind the same thing.' Our way to the Father by the Spirit is very clear and very simple: it is all summed up in one word,—

"JESUS:

"Jesus, the Son of God. (Matt. xvi. 16.)
"Jesus, our Saviour. (Matt. i. 21.)
"Jesus, our Lord. (2 Pet. ii. 1.)
"Jesus, our Life. (Col. iii. 4.)
"Jesus, our Head. (Col. i. 18.)
"Jesus, our Strength. (2 Cor. xii. 9.)
"Jesus, our Righteousness. (1 Cor. i. 30.)
"Jesus, our Advocate. (1 John ii. 1.)
"Jesus, our Example. (1 Pet. ii. 21.)

"Jesus, our Hope. (1 Tim. i. 1.)
"Jesus, our Joy. (1 Pet. i. 8.)
"Jesus, our All in All. (Col. iii. 11.)
"Stand fast, then, my beloved friends, in Him."

In the evening he added,—

"Let us pause, my beloved friends, for a moment, to dwell upon our home. Many are the happy seasons that we have enjoyed together in the praises of our God. But, happy as these seasons have been, and thankful as we should be to that grace which provided them, still they have been mixed seasons: it was not among 'all them that are sanctified;' for, alas! each of us must confess that we are only in part renewed,—that still a body of sin and death encompasses us. Nor was it for any length of time that these seasons continued: we met, indeed, but it was soon to part again. The Lord's Supper was administered—the hymn was sung — the day closed — the ordinary affairs of life returned—and our privileged seasons fled away. But, my friends, that God, who is able to build us up, can give us an inheritance from which we 'shall go out no more;' in which, whilst all is perfect purity within, all around is love, and joy, and spotless holiness. Our Sabbaths shall never end. 'We shall serve Him day and night in His temple.' We shall see His face. His name shall be on our foreheads. 'There shall be no night there; for the Lord God giveth them light.' And we shall 'reign for ever and ever.'"

The six Farewell Sermons remarkably manifest the tenderness, the pointed application, and the extensive acquaintance with the Scriptures, which were at all times characteristics of his preaching. They were afterwards published in a small octavo volume,* and may well be considered as

* A second edition was required in the course of a few weeks; and

in many respects models for a pastor's closing appeals. He passed the Sunday after the shutting-up of Percy Chapel, at Richmond; concluding his engagement with Mr. Noel by preaching twice in the Parish Church. In the course of the following week he went with Mr. Hawtrey to Bristol, for the Jews Society. But shortly afterwards he had complete leisure for contemplating the position in which he was placed. Even then, however, though troubled, he was not in despair. He said, in a letter to a dear Christian friend in Edinburgh,—

"Our Blessed Lord is now leading us by a path we know not. The dear flock of Percy are scattered as sheep without a shepherd; and scarce a ray of light at present appears on which hope may rest. I have not the least doubt but all will be well; though it is grievous to hear the lambs crying for their pastures, and knowing not where to go. How blessed to realize the care of the great Shepherd at such a time! He knows all His sheep by name. They are graven in the palms of His hands. None can pluck them thence. How delightful to be in His hands; to know that nothing can separate us from His love; to feel that He has done so much for His sheep that it is impossible to doubt His love; to know that our path is marked out, every step ordered by infinite wisdom, power, and goodness; to hear Him say, 'In quietness and confidence shall be your rest.'

he was deeply gratified by one circumstance connected with it. When he called on the printer to discharge the bill, he found that his visit had been anticipated by a nobleman's sister, who had settled the account. "When the book is opened," he wrote, in expressing his gratitude to her, "which might make known your debts to God, may they, through the merits of our Blessed Lord, all appear as cancelled demands, only increasing your love to Him; whilst, as one of His redeemed people, you continually sing His praise."

We have only to wait, and we shall see some new cause for praise. 'When the Lord turned again the captivity of Zion, we were like them that dream.'

" 'The Lord can clear the darkest skies,
Can give us day for night,
Make drops of sacred sorrow rise
To rivers of delight.'

" Let us have your prayers for special faith, and wisdom, and guidance at this time; that the Lord may sanctify this trial; that He may preserve the flock from fainting; that their scattering may, like that of the first Christians, only advance His glory. I have not yet received any other orders than 'Wait;' and, therefore, I will thank you to pray for waiting faith. How cheering it is to see the distant rays! No darkness can conceal the brightness of His coming. The beams of everlasting love and never-failing promise have made that so clear that no obscurity can screen it. It is our comfort in all our tribulation, 'He that shall come will come, and will not tarry.' "

The dispersion of his late Congregation was a very great affliction to many members of it;* but he had always directed their attention from himself to the Chief Shepherd, and now they learnt from him to look for the Lord's direction as to their future pastors.

" We are," said one of them, " like birds driven from the nest; but the fluctuating state of all things here leads us, I trust, to build on that sure foundation which can *never fail:* Jesus Christ, the same yesterday, to-day, and for ever."

* For several months he continued to meet and to expound the Scriptures to some of them, on a week-day, at the private residence of one who had been a seatholder in Percy Chapel.

Another afterwards wrote:—

"The sermon you preached in dear Percy [on Job xxiii. 8—10] was sealed to me, and has often comforted me since, when you little think of it. But often does my heart glow with love and joy when I think of the Sabbaths of delight which I passed in that little Sanctuary. And those lectures which we had at your own house in a morning have often been little Bethels to my soul. Ah! my dearly beloved in the Lord, He only knows the *reason* of our separation. *We* know this, that it *must* be *right*, and for His own glory; He guides His own by His eye, and He never withdraweth His eyes from the *righteous*."

Before this year of trial closed, he thus comforted a bereaved mother, who had been one of the "dear Percy" flock:—

"*Monday Evening.*

"MY DEAR FRIEND,—It gave me sincere pleasure to hear, by a letter from your very dear sister, that your strength is beginning to return, though rather retarded by dwelling upon your dear children.

"Physicians often recommend change of scene to invalids as one great means of restoring their spirits: permit me to act as your medical adviser. I would recommend you to leave a house full of every comfort, a kind sister, an affectionate husband, and pay a short visit to the Garden of Gethsemane. And, lo! what a new scene will you behold there! You will behold the Father's beloved Son, in whom His soul delights; the brightness of His glory, and the express image of His person; the Maker of the universe, the Lord of angels, and the adoration of heaven. You will behold Him saying, 'My soul is exceeding sorrowful, even unto death.' You will behold Him prostrate on the ground,

and crying, in the bitterness of His pain,—'Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine be done.' What is all this? He is drinking the cup which you and I should have drunk. He is bearing the load that we should have borne, and doing it all for this end among others, that, when trials come upon us, we may be assured 'it is well.' He drank the cup in love to us; He puts the bitter into our hands for the same cause.

"Perhaps you may find this visit recruit your strength; but as change of scene is recommended, let me take you to another place. 'I beheld a Lamb in the midst of the throne, as it had been slain.' Uncounted multitudes are saying, 'Thou art worthy, for Thou hast redeemed us by Thy blood.'

"We cannot at present behold spirits with our bodily eyes, but if you use the eye of faith you will see amidst that assembly a little one, who, as far as a spirit can, is joining in that song. Who is the mother of this infant who has so high an honour? Surely it cannot be her who pines that he is gone. She sees the sight,—is joining in the song, 'Thou art worthy, Lamb of God! Thou hast bought us with thy blood.' He will come again and receive you unto Himself, that where He is there you may be. The Lord gave, the Lord has taken away. How much has He increased your happiness by the gift; how light is the affliction caused by His resuming the gift! He will come quickly, and in the mean time He gives you Himself. He supplies all your need out of His own fulness. He is ready to walk up and down with you. If you wish for refreshment by the way, His name is as ointment poured forth. If you desire to be richly clad, He provides a robe of righteousness; if you would have costly jewels, He is the pearl

of great price. All is in Him; and ye are Christ's, and Christ is God's.

"But as it is not right for an invalid to pay too long a visit, I bring you back to your home. May the Lord accompany you: may He vouchsafe that sense of His love, that, instead of regretting what is not there, you may say with David, 'Bless the Lord, O my soul, and forget not all His benefits.'

"Believe me to remain, Yours very affectionately,

"J. H. STEWART."

He commenced the year 1829—as he had entered on no other year since he had been in the Ministry—without a charge, but "confidently trusting in the Lord" that He would be with him. The inconvenience arising from a want of professional income was more than once obviated by the liberality of those to whom he had formerly ministered in spiritual things; and whilst unfettered by stated duty, he endeavoured to use the unwished-for leisure for the benefit of the Church at large.

In the month of March he travelled for the Church Missionary Society, visiting Stratford-on-Avon, Evesham, Hay, Presteign, Kingston, Ledbury, Hereford, Worcester, Bath, and Bristol. At the first of these towns he had the satisfaction of hearing that some fruit had resulted from a previous visit. A correspondent reminded him how he had then, at the close of his sermon in Bilsley Church, exhorted a company of children to approach the Throne of Grace every day, and to present the short but comprehensive petition, "Lord, convert my soul."* It now appeared that

* For some years he repeatedly asked persons to offer this prayer, its value having been impressed on his mind by an account of the

a poor woman, who had been induced to listen to the nightly petitions of her little ones, became deeply impressed by hearing one of them, who had been in the company of children which he had addressed, repeat the prayer which he had recommended. The conviction of her own negligence, thus caused, led, it was hoped, to saving faith in the Redeemer.

On April 23, he preached for the Irish Society, at St. John's, Bedford Row; and in the following week addressed the Aged Christians Society. But the want of regular duty was very painful to him.

"I feel myself," he wrote,* "like a broken vessel; like one who, having lost the benefit of the prayers of my people, and being called to no special duty, am liable to waste away my time."

He exerted himself, therefore, to obtain another cure; but his great resource, as usual, was earnest prayer.

"My way," he recorded, July 2, "instead of being clearer, is darker; and 'hope deferred maketh the heart sick.' Still the Lord has said, 'Fear not, only believe;'—'I will never leave thee nor forsake thee;'—'Men ought always to pray, and not to faint;'—'Be careful for nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God,' 'casting all your care upon Him, for He careth for you;'—'In the mount the Lord shall be seen;'—'At my first answer no man stood with me, but all men forsook me: notwithstanding the Lord stood with me, and strengthened me.' Encouraged by these, and other great and gracious promises of the Lord; also by the many

benefit which resulted from Mr. Thelwall's recommending the use of it to a servant at an inn.

* Diary, June 16, 1829.

great deliverances I have had; I come to the Lord: and first, I would desire to say, 'Wherefore contendest Thou with me?' I would wish to search and try my ways, and to return to the Lord."

His attention was directed at different times to various spheres of duty, which seemed to be in some respects eligible; but obstacles arose to prevent his entering upon any of them. At length, in the month of July, some gentlemen, who had communicated with him on the subject three months before, made a formal offer to build a Church for him in Liverpool.

That great mart of commerce had then the advantage of possessing several excellent Ministers. The Rev. John Jones, of St. Andrew's Church,* and several other Clergymen, were well known as faithful preachers of the Gospel. But it was felt that these Reverend brethren needed additional help; and it was suggested that a new Church should be erected in the southern outskirts of the town. Mr. Stewart, in order that his decision might be made upon the spot, visited Liverpool in the beginning of August; was hospitably received by Mr. William Jones, one of the gentlemen from whom the proposal had emanated; preached on the following Sunday in St. Andrew's and in St. Michael's; and after a long conference with Mr. William Jones, Mr. Adam Hodgson, Mr. Tarbet, and other chief promoters of the intended Church extension, agreed to accept their offer.

But before the new building was actually commenced, he journeyed for the Jews Society—for which he had already pleaded at a week-night service in Liverpool—

* The many friends by whom Mr. Jones has been long and highly esteemed, have recently had the satisfaction of seeing him promoted to the Archdeaconry of Liverpool.

to Sheffield, Leeds, Bradford, Huddersfield, Harrogate, Knaresborough, Manchester, Wigan, and Runcorn: returning again to Liverpool, after an absence of about a week. On the following Sunday he preached for the same Society at St. Matthew's, and at St. Mary's, Edge Hill. On the Monday another conference was held as to the new Church, at which the Rev. T. S. Grimshawe was present as his friend. On the Tuesday a party of persons interested in the proceedings of the Jews Society assembled at a public breakfast; after which, a smaller company united in prayer. The Rev. Hugh Stowell, then holding a cure in the Isle of Man, Mr. Grimshawe, Mr. Dawson, and others, were present; and a blessing was implored upon the building about to be erected to the honour of God. In the evening a Public Meeting was held of the friends of the Jews Society; and on Wednesday, August 25, the first stone of the Church, afterwards called St. Bride's, was laid. After mentioning the event in a letter to a dear Christian friend, Mr. Stewart added:—

"I rejoice to believe that it will be indeed a hallowed place; that the glory of the Lord will be revealed there; and that many will see it and rejoice. . . . . We have tried to impress upon the workmen, &c., that no oaths or improper language must be permitted to be used by the persons employed about the building. I wish it were to be built entirely by Christian hands; and that 'Holiness to the Lord' were inserted upon the bells of the horses employed to bring together the materials for the building. But that day has not yet arrived. The Lord hasten it, for His name's sake! . . We must set our hearts on nothing here. Jesus — the Lord our God — in Him must be our all. Nothing, though connected with Him, must have our hearts. Our only safe glory is that 'Jesus

Christ is the same yesterday, to-day, and for ever;' that He that shall come will come, and all His saints with Him. Then we shall meet in His city. May we be living in this anticipation!"

On the following day, continuing his journey for the Jews Society, he proceeded to Chester; thence, by Birmingham, to Oxford; and thence, by Reading, to Stratton Park, in Hampshire, where he joined his wife and children under the hospitable roof of Sir Thomas and Lady Baring, who had been members of his Congregation at Percy Chapel. The visit of the whole family to Stratton, which extended, with occasional absences on his part, over several months, was thoroughly enjoyed. The venerable host and hostess entertained, with unwearying kindness, not only the large party which he had added to their household, but a continual succession of other visitors. Their sons and daughters impressed a grateful remembrance on the hearts of his children by their constant efforts to provide them with amusement; and he, acting as a domestic Chaplain during the week, generally officiated on the Sunday, either in the Church of Stratton village, within the Park, or in the neighbouring parish of Micheldever.*

In October he again travelled for the Jews Society, to Worcester and Bristol, earnestly desiring to edify the Christian friends whom he met during his journey.

"We had a very blessed time," he wrote, as to his stay

*It has been a source of much satisfaction to his family that, since his decease, his place at Limpsfield has been filled by a member of the happy domestic circle in which he was then permitted to minister. [Dr. Baring, having been promoted to the Bishopric of Gloucester and Bristol, has been succeeded by Mr. Stewart's last Curate, the Rev. Samuel Charlesworth.—Note to 2nd Edition.]

in Bristol, "in a breakfast for the Clergy at Captain ——'s, on the Tuesday after the Meeting, when we discussed the question of union amongst Ministers; and on Thursday, the 29th, when Captain ——'s daughter, to whom I stood as Godfather, was admitted into the Church. It was a truly blessed season. After dinner, each of the visitors mentioned a text as their desire for the little one, which showed the fulness of the Scriptures, and much promoted spiritual conversation."

"I have found it sweet," he added, at a time of special devotion, "to contemplate that expression of the Lord Jehovah, when opening His mind with respect to His Son as the Light of the Gentiles, '*Behold my Servant, whom I uphold; mine Elect, in whom my soul delighteth.*' What joy and goodness and holy satisfaction does it exhibit! *Behold!* The great and glorious God—the All-wise—the Holy Lord—breaks forth in an exclamation of surprise, though nothing can surprise Him. Yet, to let His creatures see the fulness of His love, He utters a note of admiration,—'Behold my Servant, *whom I uphold.*' He, who being in the form of God, and thinking it not robbery to be equal with God, condescends to become a servant—to execute this office in which His Holy Father takes pleasure, the bringing many sons to glory. He upholds Him in His work—He is His elect—His choice one —the One chosen by Him as His only begotten Son, and as a Lamb without spot and without blemish. *My soul delighteth.* Who can tell the force of these words? What is it for the Lord Jehovah to delight? What must be the excellence which could put a mind like His in transport—a mind which, at the same moment, embraces all periods of time, and directs every creature of the whole universe! We say it is a little thing which delights a

child, but it must be something of extraordinary excellence to delight a Newton, or a Boyle, or a Locke, or a philosopher like Lord Bacon. What must be his excellence in whom the Lord Jehovah takes delight! His soul in transport! Oh, how different from any one who, in the midst of the congregation, could speculate upon our Saviour's human nature, in a way which might for a moment produce a figment of a thought that He partook of our fallen nature! . . . It is as likely that moral guilt should touch the utmost extremity of His mind, as it is that the Eternal God should cease to exist. He is the delight of Jehovah. The Father takes pleasure in His exaltation. He wills that all men should honour the Son, even as they honour the Father. Oh, that we could entertain these thoughts of Him—loving Him, and delighting in Him with our whole soul! This is what I desire; but I feel my coldness and deadness—yea, I feel my want of faith, that I faint in the day of adversity."

The New Year found him still cultivating the same zealous and devotional spirit. The following is an extract from an entry in his Diary at the beginning of 1830:—

"The Church has many divisions—the times have a threatening aspect—so that I am driven to prayer. Oh, how sweet is a Throne of Grace! On Wednesday, January 6, I attended Mr. Wilson's Annual Meeting, and preached at his church in the evening; and on January 12, I attended a Meeting of the Hampshire Clergy, at the Rev. Mr. Dallas's. At both [places] I preached on the Union of the faithful saints of the Lord. It is much upon my heart to see that increase. I desire, therefore, to come to the Lord."

In the end of January his family returned to town

from Stratton; and in March he made a tour for the Church Missionary Society, into Durham, Northumberland, and Scotland, visiting Liverpool, both in going and in returning from the North. On the 4th of May he delivered an exhortation, at the Church Missionary breakfast in London, on our Lord's commandment to His disciples (St. John xiii.). On the 4th of June he brought before the Committee of the Bible Society a motion on the importance of commencing their meetings with prayer;* and on the previous morning, which was set apart for special devotion, he wrote in his Diary:—

"I have been reading that passage of late, 'My presence shall go with thee, and I will give thee rest;' and I have been thinking much of St. Paul's thorn in the flesh. O Lord, how much are we pressed by circumstances to a Throne of Grace! How little of that love which brings us from pure desire for God's glory to advance in His image! Self continually presses upon us. 'The Lord sent him from the garden of Eden, to till the ground, from whence he was taken.' What an emblem of the state in which we are placed! Eden was our home—the presence of God our highest joy. But the curse has brought us to the tilling of the ground from whence we are taken. We cannot keep in the blessed fellowship with God unless He comes down to us—so as to bring Himself into the common employments [of life]. But it would be worth a world to attain this privilege. 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.' As a poor miserable sinner, I flee to the Mercy-

* At a previous period in the history of the Society he had earnestly supported the resolutions which recommended the separation of the Apocrypha from the Canonical Scriptures.

seat. I am altogether helpless; and therefore, desiring to lay aside not merely dependance upon myself, but everything but a consciousness of vileness and unworthiness, I come in simplicity to the God of all grace."

About this time, the infant whose baptism he had attended at Bristol in the previous year, was taken to a better world. He wrote to the bereaved mother:—

"*Clapham, July 3rd*, 1830.

"MY VERY DEAR FRIEND,— .... May the Lord support your soul under this trying bereavement, and make you to say, 'It is well.' I very seldom enjoyed a day so much as her baptismal day, and was never before where so many devout desires were expressed for a child. Little did I then imagine that our Heavenly Father would so soon more than fulfil all that we could wish on earth, by so soon translating her from the Church below to the general assembly of the first-born in heaven. He has honoured you, my dear madam, by making you the mother of a glorified spirit, who, washed in the blood of the Lamb, shall through eternity sing His praise. Oh, how many anxieties are now at an end! She is with her Lord, and you will be with her, and with Him, and join for ever, as I trust, with your beloved husband and your other children, in the everlasting song. We have only to pass the veil to say the bitterness of death is removed.... Oh, that your dear little babe may be as a cord to your heart, drawing it nearer to your Saviour! Her happy spirit is in His bosom; He has indeed taken the little one up in His arms—put His hands upon her, and blessed her. Oh, that we could live in the hope of His coming—that we could realize His saying,—'Thy father, thy sister, thy child, thy friend, all shall rise again.' Since I have

seen you, or rather last written to you, I have been at Liverpool, and in the north of England, and at Edinburgh, and much occupied in taking leave of some of my dear flock; this has interrupted my correspondence, but not my desires for you.

"What I have found of late particularly precious, has been the contemplation of the privilege of being always allowed to come within the veil. I trust it will soothe your sorrow to reflect that you have access now to the very Mercy-seat—that your dear child is no nearer, in fact, than you are allowed to be by faith. Her happy spirit is before the Throne, and there you are allowed by faith to stand. As He never will do anything to her but communicate His divine love, so it is with you. It is the same love that takes her, for reasons you know not, which completely conforms her spirit to His. You are both before the Throne. I find these words, 'made nigh by the blood of Christ,' peculiarly dear. May the Lord give you His abundant blessing!

"Pray remember me most affectionately to Captain ——, and all your family. My dearest wife unites in every kind wish; and I remain, with sincerest sympathy, yours very affectionately in the Lord,

"J. H. STEWART."

In July he visited the Isle of Wight, and spent a short time at Westridge, where he and the members of his family were at all times welcomed with Christian kindness by Mrs. Young. On the 20th August, his early friend, Lord Lyndhurst, in the exercise of his patronage as Lord Chancellor, presented him to the vicarage of Great Ouseburn, near Boroughbridge; and on the next day he wrote the following caution to a member of his late Congregation, with reference to certain manifestations of the mira-

culous gifts of the Holy Spirit, which were said to have occurred about that time in the West of Scotland:—

"Without entering into the question whether the apostolic gifts have terminated, it is much more edifying to inquire why the ordinary influence of the Holy Spirit is so scantily granted—why so little prayer for a blessing upon the Word,—why the Word is preached with so little power, and why the love of brethren has waxed so cold. Before the Church can expect the extraordinary gifts, the ordinary graces must be more manifest: more faith, more simplicity, more deadness to the world. The chapter on the gifts follows the one on charity. The appointed mode by which the world is to believe Christ, is not the gift of tongues, but the union of Christians. Oh, that the Lord would grant us more of this, that the world might not see the distressing sight of Christians railing against each other,—as now, alas! is too much the case in some parts, but behold them with one mind and with one heart striving together for the faith of the Gospel. May the Lord grant us this blessing; and in the mean time may we remember the Apostle's advice to Timothy, when he speaks of perilous times and of consequent errors,—'But continue thou in the things which thou hast learned and been assured of, knowing of whom thou hast learned them.'"

About ten days afterwards, as the church at Liverpool was approaching completion, he finally removed his family from London.* This change of residence seemed to renew

* Not very long before the close of his residence in the Metropolis, a stranger called on him one morning and left £800 with him, to be disposed of as he thought best, "in the advancement of the Lord's cause." A list of the objects in support of which he disbursed the money, has been found, drawn up with his usual accuracy, among his papers.

the separation from that "dear flock," which the Lord had given him at Percy. Ever since the closing of the Chapel he had maintained some connexion with the Congregation by means of the Sunday School, and the Meetings of certain Percy Associations for religious or charitable objects. But now—before the steam-locomotive had come into common use—he was about to take up his abode more than two hundred miles away, and the distance must needs be a bar to frequent intercourse. Though the recollection of those to whom he had ministered was not likely to be effaced, many of them presented him with substantial memorials of their filial affection for him; and to one, from whom he had often received valuable tokens of friendly interest in his welfare, he wrote about this time:—

"Those who are united to the Saviour, when once a friendship is formed, can never part. They may, indeed, be at a distance; still they are one in Him. One Father loves them, one Saviour blesses them, one Spirit dwells in them. They meet before the same Mercy-seat. They travel the same road. And though their tents may be pitched for a season in different parts, they live in the blessed hope of finally assembling around the same Throne, singing the same song, and for ever enjoying the same inheritance. Could we but keep that day in view, temporary partings would only make us more earnestly desire eternal union. May it be your privilege to live always realizing this blessed hope."

His own feelings, when closing his long residence in the Metropolis, may be estimated by the first entry afterwards made in his Diary:—

"Thus have I bid farewell to London, and to that dear flock which the Lord gave me there. I should notice, as

one of the particular marks of His goodness, the thoughts He put in my mind continually before I left London, which were thoughts of His kind care and preserving goodness, His bounty and His love. These thoughts so dwelt upon my mind, that I could not think of the pain at parting; but when I had to leave the children of the Sunday School, and some very dear friends, I felt it was of the Lord: that I must not repine, for He had been so good that I ought to say, 'The Lord has done all things well.' I seem to be like Jacob: I entered into London with my staff, I leave it with two bands. How many kind friends has the Lord raised up for me! How often has He relieved me in time of need! What comfort in sorrow and what care in sickness has He afforded! What aid and what blessing in my ministry! Oh, surely it becomes me to praise His name! THERE ARE FEW WHOSE LIVES WILL MORE REMARKABLY TESTIFY THAT GOD DOES INDEED HEAR AND ANSWER PRAYER. 'Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits.'"

On his way into Lancashire, after spending a night at Watton in the house of his kind friend Mr. Tims, he and his family were hospitably entertained for several weeks by the Rev. John Blackburn, Vicar of Attercliffe, near Sheffield. He preached on September 12th, for Mr. Blackburn's Sunday School; and again on September 19th, at Mr. Langston's church in Sheffield, for the Sheffield Girls' School, having written during the intervening week the following remarks in an Album:—

"How true it is that great events are frequently produced by apparently trivial causes. We should, therefore, aim to turn every thing to good; that not a look of the

eye, or a movement of the finger, should willingly occur, but to glorify God or to benefit man. Reader, you propose to turn over the leaves of an Album, to amuse, it may be, a vacant hour. But what is life? What but an Album, either well or ill filled up?—with this only difference, that the book of your life will be opened by Him at whose bar all must stand, and who will pass judgment according to what is written in the book. Alas! how many pages in our lives are full of vanity! How many that we would gladly obliterate! And yet no act of ours can blot out the past. 'It is written,' applies to each vain thought, and hasty word, and sinful action; all will appear against us. Oh, then, when you read these lines, think of Him who shed His blood for our sins; so that as to all who believe in His name, no past errors will remain; no, not even grievous transgressions; or if they do at all appear, they will be like discharged debts in a ledger, through which the red line denoting payment has passed; what is made visible only leading to fresh gratitude to Him who will present our souls even purer than an unopened Album. 'They have washed their robes, and made them white in the blood of the Lamb.' Oh, then, flee to this Saviour, make Him your friend; and when He shall appear, may you, may the owner of this book, and the writer of these remarks, though now unknown to each other, then meet together before His throne as a part of His redeemed. Peace be with you!

"J. H. STEWART.

"*Attercliffe, 15th Sept.* 1830."

On September 21st, leaving his wife and children at Attercliffe, he went to Liverpool, to find out a place to

well in. He journeyed by the Liverpool and Manchester Railway, the opening of which had taken place during the previous week; and, when he arrived in Liverpool, found a deep gloom over the town on account of the melancholy accident by which Mr. Huskisson on that occasion lost his life. The body of the departed statesman was lying in the Town Hall, which had been destined to be the scene of great festivity; and on the following Friday his remains were removed, accompanied by the Mayor at the head of about two thousand mourners, to St. James's Cemetery, which then received the first of the myriads of bodies which have been consigned to its tombs until the morning of the great day.

Mr. Stewart immediately prepared, with characteristic eagerness, to turn the solemn event of the week to account, by persuading his fellow-men to number their days and apply their hearts unto wisdom. On the following Sunday he preached in St. Andrew's Church on Mr. Huskisson's death, and the circumstances attending it. The discourse excited much attention at the time, and was afterwards published.

Subsequently he returned, for a few days, to Mr. Blackburn's. On Sunday, October 3, he "preached at Attercliffe, and partook of the Sacrament with [his] dear friends; and after attending the Clerical Meeting on Monday—speaking to the young ladies at Miss G——'s school on Tuesday—preaching for the Vicar on Wednesday evening, and visiting Mrs. W—— on Thursday,"—left on Friday for Harrogate, was inducted into the living of Great Ouseburn on Saturday, and read himself in on the following day.

On Tuesday, October 12, his wife and family joined

him at Leeds, and went on with him to BOOTLE, now almost united to the north end of Liverpool, but then a sea-bathing place, where he had engaged a temporary residence, until he could fix upon a more permanent dwelling near his Church. There he often gathered some of his neighbours together, that he might expound to them the Word of God; and on several Sundays officiated for the Rev. William Rawson, the Incumbent of the neighbouring village of Seaforth.

In the end of November, he moved into the house which he occupied during the whole of his residence at Liverpool; and about three weeks afterwards, made arrangements for a social breakfast, followed by a prayer-meeting. There were present the Revds. John Jones, A. Dawson, T. Tattershall, W. Rawson, R. Davies, and Messrs. W. Jones, Simmons, and Tarbet; and the Divine blessing was sought on the opening of St. Bride's Church, which was consecrated by Dr. Sumner, Bishop of Chester, on the following Wednesday, December 29.

"The Lord," said Mr. Stewart, with his usual cheerfulness and readiness to recognise the providential dealing of his Heavenly Father, "was particularly gracious in the day. . . . . The sun appeared without a cloud. His rays enlightened the church, whilst our good Bishop's discourse displayed that Word which brings light and immortality to light. I would desire deeply to feel the Lord's goodness, and to record it as a waymark. Seek the Lord by prayer, and He will not disappoint you."

In the evening he had a meeting of Christian friends at his house, three of whom, then ministers of the blessed Gospel—the Rev. Alexander Dallas, Andrew Knox, and —Madden—had not met since they had stood together, as

officers in the British army, upon the plains of Waterloo. The next morning prayer was renewed in a company of his Reverend brethren, whom he had brought together to consider the aspect of the times. And thus he entered on a new era in his Ministry—as he had begun, continued, and ended every previous period—with HUMBLE, BELIEVING, AND HOPEFUL WAITING UPON GOD.

CHAPTER VIII.

HIS EARLIER MINISTRY AT LIVERPOOL.

[1831—1836.]

On January 2, 1831, the Sunday following the consecration, St. Bride's Church was regularly opened for public worship. The situation in which it had been erected had many disadvantages. The New Cemetery, lying immediately below it, prevented a large portion of the residents in the south-end of the town from approaching it by any but a circuitous route. Very few houses had as yet been built in the immediate neighbourhood; and the district attached to it consisted almost entirely of an open area, from which the boundaries of ancient fields were slowly disappearing, and on which roadways for new streets had been so recently and so imperfectly formed, that they were in some places impassable.

It is not surprising that, under such circumstances, Mr. Stewart had to record, as to the first Sabbath-celebration of Divine service, "The congregation was small; the number of communicants thirty." But he could add:—

"I felt much of the presence of the Lord, as did others

who were there. In the morning I preached from the Second Lesson, 'His name shall be called JESUS;' and in the afternoon from 2 Thess. iii. 1, 'Brethren, pray for us, that the word of the Lord may have free course and be glorified.'"

On the following Thursday, January 6, "the day of Christ's manifestation to the Gentiles," he secured time for special devotion; praying that as the Lord had opened a door, He would open the hearts of persons to profit by it, and "indeed make the Church as the Holy BRIDE, without spot, and blameless before Him."

The outward building, however, in which the Church was to be formed, was still in a very unfinished condition; and after the Congregation had submitted for several Sundays to much inconvenience, it was found necessary again to close St. Bride's for about three weeks, that the internal fittings might be rendered more complete.

Before its re-opening, on February 27, Mr. Stewart again "invited some friends to meet for prayer," and from that time to the close of his connexion with Liverpool, repeatedly made arrangements, after the same manner, for common supplication with his Reverend brethren.

It was a great object with him to be the instrument of raising in his new sphere of duty a spiritual building, as beautiful in piety and brotherly love as the Church from which he had been providentially separated; and he delighted in anything which served to strengthen the association between Percy and St. Bride's. He still used the same Communion-plate and the same songs of praise. He had induced the owner of the adjacent houses to give the name of PERCY to the street in front of St. Bride's. He again opened a Sunday School, after the model of that

which had so much interested him in London; and again distributed quarterly rewards from the Communion Table, as he had so often done in London. In due time he again gathered the children of the Congregation, for catechising during Lent; and again provided daily service up to the Friday in Passion-week: again also, within a year and a half from the consecration of St. Bride's, he formed a Church Missionary Association; and he often tried, in his intercourse with friends to whom he had formerly ministered, to awaken in them a lively sympathy for his present flock.

"I pray God," he said to one of them, "to vouchsafe you His constant blessing, and to bring you to come and see the Church in Percy Street; to sing the same hymns we used to sing, and to drink out of the same cup in which we have tasted the emblems of His dying love—to see, as it were, Lazarus restored to life."

In April, 1831, he derived much spiritual pleasure from a visit to Dublin as deputation for the Jews Society; and afterwards had the happiness "of seeing several of his dear flock" at the time of the May Meetings in London. Subsequently, at the request of some Christian friends, he published an earnest call to prayer on account of the state of the times; and, in July, a succession of Religious Anniversaries took place at Liverpool. In later years it was thought desirable to hold the Meetings of different Societies at different times; but in 1831 and in 1832 the annual assemblies on behalf of the Church Missionary and other kindred Institutions occurred in the course of one week, and an opportunity was afforded, which Mr. Stewart earnestly sought to improve, for bringing together, in conference, devoted servants of Christ from distant parts of the kingdom, as well as godly residents in the town. An

entry in his Diary on July 26, 1831, shews how he endeavoured, by acts of private devotion, to retain the spiritual profit derived from such assemblies:—

"Meditating before prayer upon the different instructions of the Lord's servants, I could not but admire the harmony, or adaptation of the parts to produce one grand whole. 1st, Archdeacon Pakenham [now Dean of St. Patrick's] directed us to put on the whole armour of God. 2nd, Mr. Grimshawe shewed us that the times were evil, when therefore that armour was especially necessary, and directed us to the particular course, or warfare, we should adopt. 3rd, Mr. Daly [now Bishop of Cashel] pointed out the misery of the fallen spirits, and the still greater misery they would endure who rejected the Gospel; and contrasted this with the blessedness of the believer—that thus in the evil times we may be more ready to endure. 4th, Mr. Buddicom, after mentioning, in his speech at the Church Missionary Meeting, that he feared there was a suspension of the Lord's work in Liverpool, on Wednesday opened with St. Paul's prayer for the Ephesians [iii. 16—19], thus teaching us for what to pray. 5th, Mr. Daly, in his second sermon, preached to us the unsearchable riches of Christ; and the next morning Isaiah's vision, shewing that, when God intended to appoint His servants to any particular office, He first gave them views of His glory—humbling them for their sins, and at the same time encouragement. I would use these instructions in these remarkable days, and now entreat the Lord for a spirit of prayer."

In the following August he had the great delight of welcoming to Liverpool his old friends, Mr. and Mrs. William Forster, who were "particularly endeared to him as the first-fruits of his ministry at Percy Chapel;" and

the narrative of their visit, afterwards published by him, describes, with a picturesque fidelity, which the pen of no other writer could furnish, the beautiful manner in which he used to practise Christianity in his home. As the services of his Church were then held in the morning and afternoon, he used to devote some of the later hours of the Sabbath to the cultivation of domestic religion; and he thus detailed some of the incidents which occurred whilst Mr. and Mrs. Forster were under his roof:—

"In the evening of the Sabbath, as our beloved friends were the godfather and godmother of two of our dear children—an office which they took this last opportunity of fulfilling, by giving to them some excellent advice—we continued our custom of assembling our children for religious instruction. Our plan is, first, to make them repeat some part of the Church Catechism, as the basis of familiar questions. After spending some time in this, as our object always is to make religious exercises not a task but a sacred pleasure, we generally treat the children by singing hymns together; each one, in turn, beginning with the youngest, choosing a hymn, in which we all join. Having their godfather and godmother with them, the children requested each of them to choose a hymn. We may frequently ascertain the inward frame of the Christian from the hymns in which they have particular satisfaction. Our dear sister made choice of the following, which is very expressive of her dependance upon our Lord, and her deep humility and lively sense of her own unworthiness:—

'Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain,' &c.

"Our dear brother's choice was in a higher strain:—

'Oh! for a sweet seraphic voice*
To sing my Saviour's praise;
To shew His goodness and His love,
And all His bounteous grace!

'I'd sound His praise to heav'nly heights,
And tell the angelic host
Of all the wonders He has wrought,
And in Him make my boast.

'My lips should swell with notes so sweet,
That with delighted ear,
The tribes of heaven should stop their song,
And rapture all appear.

'The lowest deep should hear the sound
Of Jesus' glorious name;
And through created nature's bound
I'd spread abroad His fame.

'Yes, Blessed Lord, Thy precious name
Should dwell upon my tongue,
And JESUS and salvation be
The theme of every song.'

"After thus uniting with our children in praising our Heavenly Father, and in offering up prayer for the Divine blessing upon the instruction, the remainder of the evening was spent according to the privileges of the Lord's-day. It was indeed a blessed Sabbath; all our household rejoiced; for the faithful man-servant, who accompanied our friends, partook of the spirit of his master and mistress.

* This hymn was Mr. Stewart's own composition.

He requested our servants to accompany him in singing his favourite hymn:—

'There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain,' &c.

"If any stranger had entered our dwelling on that evening, and had seen the happy countenances of our children, and the peace and serenity of our guests, they would not have imagined that religion tended to melancholy; they would have known the truth of the Psalmist's declaration, 'Happy is that people that is in such a case; yea, happy is that people whose God is the Lord.' . . . The next morning the Rev. E—— W——, of I——, who, with his family, were then visiting Liverpool, and other dear friends, breakfasted with us. We were fourteen in number at table. After breakfast, we had our family prayer; when, feeling the privilege of meeting together so large a party in health and peace, and with so much Christian affection, the following hymn was sung:—

'Who can tell how good and pleasant
'Tis when brethren all agree?
Then it is the Lord is present,
Then He meets His family:
When His children walk in love,
Then their origin they prove,' &c.

"After this, the first eight verses of the twelfth chapter of St. John were expounded. If you refer to the portion, you will see that it contains the account of the Lord supping at Bethany with Lazarus, 'which had been dead, and whom He raised from the dead;' and of Mary taking a box of precious ointment and anointing the feet of Jesus, and

wiping His feet with her hair; and that the house was filled with the odour of the ointment. This supper seems to manifest the spirit which becomes Christians when permitted to meet, as we had done, at a social meal. For each of us, I trust, might say, looking at ourselves, or at our Christian friends who had assembled with us, that we were, in one view, like Lazarus, raised from a spiritual death by our Blessed Lord; in another view, as the brothers and sisters of those who had thus been raised. When, therefore, we thought of ourselves, or beheld each other, and considered the abundant goodness of the Lord in thus 'quickening us, when dead in trespasses and sins;' this Scripture taught us that we should emulate Mary's gratitude, and by the sweetness of our spirit and Christian conversation, endeavour to fill every place in which we came with the fragrance of sacred love. Our dear friends seemed much impressed with the subject, and in the course of the day more than once mentioned that this should be the standard at which we should aim; that wherever we came, the fragrance of a holy life should leave a sweet savour of Christ. It seemed indeed to be the standard which they had attained; for we were much struck with the more than ordinary sweetness of their spirit, particularly of our beloved sister, who, as if she had a presentiment that it was to be her last visit, was so remarkably kind and affectionate, that, when we were about to part, I could not but exclaim, 'Well, you have really refreshed us by your visit; I know not how enough to thank you.' My dearest wife was melted into tears, and joined with me in expressing her great enjoyment."

This happy intercourse was succeeded, almost immediately, by the deepest affliction. In the night before, August 17th, the morning on which Mr. and Mrs. Forster

were to take their departure for Bangor, there had been a severe thunderstorm, accompanied by violent rain. "The clouds poured forth such heavy torrents that the lower parts of the town were literally deluged. Poor families who inhabited cellars were called up in the middle of the night, and with difficulty saved their children from perishing, even in their own beds. It is computed that property to the value of above £40,000 was destroyed in that awful night. The morning partook of its solemnity —the atmosphere appeared as if Nature was in tears."

Mr. Stewart, therefore, joined his wife in requesting their valued friends "not to think of leaving" them; and they, though unable to comply with the request, had agreed "to cross over to Birkenhead or Parkgate," and then proceed into Wales by land. But when they reached the Liverpool pier-head, "seeing that the waters of the Mersey were smooth, they were induced to embark" on board the Rothsay Castle Steamer, which was lost the same evening, with nearly a hundred of her passengers, in Beaumaris Bay.

The first intelligence of the disaster which reached Liverpool, was, as is usual in such cases, scanty and indistinct. On the following day, Mr. Stewart set off to the fatal spot; "knowing," he says, in the narrative already quoted, "how much distress there would be should one have been taken; and also knowing that a very near and dear relative of our sister and her daughter, were waiting their arrival at Bangor, who, far from their friends, would at once be plunged into the deepest sorrow."

At every stage of his journey along the coast of North Wales, he "made anxious inquiries if any accounts had been received," and was thus gradually made acquainted with the sad intelligence that they and their faithful man-

servant were amongst the drowned. He remained for several days in the neighbourhood of the wreck, with the view of comforting some of Mrs. Forster's relatives, and with the hope of recovering the precious remains from the deep. For several long weeks that hope was deferred; and as he always entertained a very strong feeling as to the sanctity of the very outward frames which had been temples of the Holy Ghost, the uncertainty as to the last resting-place of the bodies of his friends was very distressing to him: but at length he had "the unexpected consolation," of seeing them interred in the churchyard of St. George's, Everton; and afterwards humbly thanked the Lord for restoring them.

"Hers," as he recorded in his Diary, "so graciously brought to shore, seventy miles from the spot; . . . . and his, as a gracious answer to the prayer offered on the day of her interment, [Sept. 22, 1831,] and when all hope of its recovery was past. Blessed be His holy name for His mercies."

On Sunday, 28th August, he preached a sermon in St. Bride's, "in order to improve this very afflictive event." Several of the survivors from the wreck were present; and "so deep was the interest excited," that the congregation far exceeded any which had before assembled in the church, reminding him "of the days of Percy, when every seat was filled."* A monument to his "beloved friends" was afterwards erected over the minister's pew.

* He published a small volume entitled, "Letters written to a Friend of the late W. M. Forster, Esq., in consequence of the melancholy Loss of the Rothsay Castle Steamer." It was justly described by his friend Sir Thomas Baring, as "a very interesting and simply pathetic narrative," excited much attention at the time, and passed rapidly through seven editions.

When he was still bowed with grief on account of his bereavement, his spirit was refreshed by a visit from his old and valued friend Mr. Daniel Wilson, who went to Liverpool on behalf of "the Society for Promoting the better Observance of the Lord's-day." About the same time a Confirmation was held, at which he had the satisfaction of seeing his son William among the candidates. But his nerves had been seriously affected by the trying scenes which he had recently encountered. Pains and weakness, connected with his former illness, now returned upon him; and, in November, he went for a few weeks to Clifton, in search of health; his place at St. Bride's being filled in his absence by his friend the Rev. Henry Raikes, Chancellor of the diocese of Chester.

He returned from Clifton weaker than when he went, and for many months was obliged to nurse his feeble frame with great care. Even previously, indeed, since the illness which had led him to winter on the Continent, his habits had been those of a strict valetudinarian; and few persons have lived more entirely by rule than he did for many years. He generally rose at seven; spent an hour and a half in dressing and devotional exercises; breakfasted at half-past eight; then conducted the family worship, in which reading and expounding of the Scriptures was preceded by a hymn and followed by prayer. He then took a short constitutional walk;* and returned to his study, in which he remained reading or writing, with a short interval for luncheon, for about four hours. He then again went out to visit the sick, or attend a committee; returned to dinner at four, or sometimes at an earlier hour; spent the interval between dinner and tea, in conversation; and

* At a later period, when his church had become a favorite scene for weddings, he often officiated at a marriage at this time of the day.

after tea, withdrew again into his study till nine, when his family was again assembled for worship. He afterwards spent a short time in reading and prayer with his wife; then was left alone, like Jacob at the brook Jabbok, for another season of private communion with God: and after retiring to rest, slept as soundly as an infant till the proper time of waking in the morning, when he rose to spend another day almost exactly as the last.

By such regular habits he at length attained to more robust health, and meanwhile bore with resignation the thorn in the flesh which his Lord had permitted to buffet him. He wrote to one who had been occasionally a member of his Congregation at Percy Chapel:—

"It is a great trial to have my strength reduced, so as to be able to speak but seldom in His name to His people. But I am fully persuaded it is all in love. He does not suffer me to doubt, but shows me our Heavenly Father's hand mixing the cup. . . . . I have no strength to enter into doubtful questions. All my desire is to come nearer to my Saviour, to be washed in His blood, to be clothed in His righteousness, to be converted by His grace, to be conformed to His image, to realize His presence in the morning, to walk with Him through the day, and to rest in His love during the night."

His own experience enabled him shortly afterwards to sympathize with and comfort the same friend:—

"*Liverpool, March* 10, 1832.

"I send one line to say how grieved we are to hear that you are confined by illness—though why should we grieve if the body has some temporary sufferings, when He who has redeemed both body and soul has appointed them to bring us nearer to Himself? We are emptied in some de-

gree by illness, for then we know, experimentally, how weak we are, and that no one can give us effectual aid but Him who is not only our Physician, but our Friend, our Brother, our Counsellor, our Advocate, our great High Priest, our Forerunner, our Redeemer, our All-in-all, the coming One—He who will come and take us to a place of which the inhabitants shall no more say, 'I am sick,' for their sins shall be forgiven them. . . . . This is Saturday evening, the evening for counting over our mercies. They are beyond reckoning. Peace be with you, and your dear sister, and nieces and nephews, and your brother . . . . and all you love, and with your very affectionate

"J. H. STEWART."

The year 1832 is memorable as a year of pestilence. A Royal Proclamation was issued, appointing Wednesday, March 21st, as a public Fast-day, on account of the ravages of the cholera. Mr. Stewart, in order that the season of humiliation might be accompanied by the Divine blessing, met for prayer on the previous Thursday two neighbouring Incumbents and Mr. Cole, who was then his curate. The next day there was a larger Clerical Meeting at his house, "for prayer and consultation on the subject." On the Sunday before the Fast, he preached a preparatory sermon; and on the Fast-day itself, when the Church was much fuller than usual, he delivered appropriate discourses, which were followed by a collection for patients leaving the Infirmary. At the larger Clerical Meeting, suggestions were made with the view of staying the Divine judgments, as to the best methods of checking abounding wickedness and promoting piety. Two results of the Conference were,—the formation of an Auxiliary to the Society

[illegible] Promoting the better Observance of the Lord's-day, and the delivery, in St. Andrew's Church, of the following course of Lectures, similar to those which are annually [illegible] delivered, at Mr. Stewart's suggestion, in other years:

1 An Introductory Discourse upon the Great Importance of a larger Effusion of the Influence of the Holy Spirit, and upon the Encouragements to expect His blessing if prayer should be made.

2 On the Deity and Personality of the Holy Ghost.

3 The Holy Spirit, the Author of Regeneration.

4 —, the Convincer of sin, of righteousness, and of judgment.

5 —, the Glorifier of the Lord Jesus.

6 —, the Witness of the Deity of Jesus.

7 —, the Helper in prayer.

8 —, the Sanctifier.

9 —, the Comforter.

10 —, the Spirit of Adoption.

11 The sealing of the Spirit as the earnest of our Inheritance.

12 The Holy Spirit, the lifter up of the Standard against the Enemy.

13 —, the Author of Ministerial Gifts, and Minister of the Churches.

14 The Indweller the Temple of the Holy Ghost.

15 On living in the Spirit, and walking in the Spirit.

16 On the fruits of the Spirit.

17 On the sin and danger of grieving the Spirit.

18 Emblems of the Spirit (the dove, fire, wind, water, oil).

19 On the blessed effects of the general Outpouring of the Holy Spirit, and the duty of Special Prayer for the blessing.

20.—A concluding Discourse, recapitulating the subjects generally; with a personal inquiry, "Have you received the Holy Ghost?"

On June 6th, at a time of special prayer, he noted in his Diary his intention to pray "for the country:" observing, with his usual interest in public events, that "the Reform Bill passed the House of Lords on Monday last." And on July 10th, "the Cholera increasing," he proposed at the Prescot Clerical Meeting, that the Clergy "should set apart a special season for united prayer and humiliation." Accordingly, many of his brethren assembled with him at Mr. Buddicom's: several of them then agreed to visit the Cholera Hospital by turns, on a certain day in each week; every Monday being so assigned to him: and he wrote a pastoral letter, with reference to the prevailing epidemic, to the inhabitants of St. Bride's district. His usual gentle earnestness appears in the following extracts:—

"Now that it hath pleased God in His providence to send a pestilential disease upon this town, which is daily extending its ravages, you will, I trust, consider so distressing a calamity as fully justifying the present address, and will receive this pastoral letter in the spirit in which it is written—that of Christian affection and cordial desire for your welfare.

"The charge given to the Prophet Ezekiel forms one of the most striking passages of the Holy Scriptures. [Ezekiel xxxiii. 1—7.]

* * * * * *

"This charge requires me to give warning of impending danger to those who have placed me as a spiritual watchman among them, that I may be free from blood-guilti-

ness; but it is another motive which influences me in this address. It is, that should this malady enter your dwelling, it may find you prepared to meet it; so prepared, that should it proceed to the utmost extremity, it may be as an angel to conduct your happy spirit to the realms of bliss, instead of a messenger of the king of terrors.

"That this grievous disease has been sent upon our land as a visitation from the Almighty for our national transgressions, is acknowledged by his Majesty and his Council; and as these sins are, in part at least, made up of individual offences, it is very important to revert to them, and to inquire how far we have individually helped to fill up the measure of these iniquities. Without entering into a detail of our national sins, which would far exceed the bounds of this letter, I only refer to those which were publicly acknowledged on the late fast-day. 'Pride, hardness of heart, unthankfulness for God's mercies, neglect of the Divine ordinances, misuse of His bounties, whereby offences have been multiplied in the land, and Thy holy name hath been profaned among the heathen by our transgressions.'

"Allow me to inquire what share *you* have had in these offences? Permit me also to ask, whether you are sensible of your more general transgressions, and of the awful danger connected with them? How comparatively few of those who have been baptized practically acknowledge that they are 'by nature born in sin, and are the children of wrath.' How few also feel the force of their own confession, 'We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us.' Allow me in the spirit of Christian affection to

inquire if these serious facts have impressed your mind; and if this impression has led you to avail yourself of the remedy the God of all goodness has provided for us? 'God,' we are told, 'so loved the world as to give His only-begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life.' Do you in truth do this? Do you, in the proper meaning of the term, 'believe in the Son of God?' that is, do you, as a transgressor, rest your hopes of pardon and acceptance on the alone merits of the Lord Jesus Christ? And do you shew this to be the case by attending to His precept, 'If ye love me, keep my commandments?'

"The circumstances by which we are surrounded require us to be in earnest. We can derive as little benefit from the name of a Christian, as an invalid could from a nominal medicine. As there must, under the blessing of God, be the real ingredients to give health to the body, so must there be the reality of Christian principle to give life to the soul. 'Except a man be born again he cannot see the kingdom of God.' Are you, then, in truth, a Christian? so essentially one, that if this fatal disease should attack you, you could say with the Apostle, 'If I live, I am the Lord's; and if I die, I am the Lord's; whether I live, or whether I die, I am the Lord's: for me to live is Christ, and to die is gain.'

* * * * * *

"1st. Permit me then affectionately to recommend you to humble yourself before Almighty God, to set apart some special time for self-examination, for unreservedly confessing your sins to the Lord, for coming at once to your Saviour, and for entreating the God of all grace to grant you repentance unto life, and remission of sins through His beloved Son. Let this be done speedily, as a solemn act which admits of no delay.

"2nd. Having thus prostrated yourself before the Lord, and embraced His salvation, devote some time, morning and evening, for secret daily communion with God, and reading His holy Word.

"3rd. Strive to impress the importance of a similar preparation upon every member of your household. With this view, if not already done, establish regular family prayer.

"In these fearful times 'of rebuke and blasphemy,' it appears highly important that those who have any feelings of reverence to God, or of sympathy with their fellow-sinners, should unite, as with one heart, to strengthen each other's hands for the work of the Lord, remembering that He has said, 'By this shall all men know that ye are my disciples, if ye have love one to another.'"

His own district, still thinly inhabited, altogether escaped the scourge; and he had a special service at his church, on July 20th, for humiliation and thanksgiving; when a sum exceeding £80 was collected for the widows and orphans of the sufferers.

His wife and family stayed, during a portion of this summer, at Parkgate, on the Dee, where they received much kindness from Mr. Edmund Bushell and his sisters, one of whom was the wife of his friendly neighbour, Mr. Moses Edwards; and though he returned at intervals to his work at Liverpool, he was generally able to spend a part of each week with them by the sea-side: but not satisfied unless engaged actively in his Master's service, he opened his house every morning at the time of family worship to any of the visitors who liked to enter; and thus he was the instrument of producing an entire change of life in an elderly military officer, whose heart the Lord opened so that he attended to the things which were spoken.

In the following autumn, by request of the Bishop of

Chester, he preached, at his Lordship's Visitation, to the Clergy of the Deanery of Boroughbridge; and the discourse [on Jeremiah iii. 22], which was afterwards published, contained much impressive exhortation. When describing the responsible position of a Christian minister, he said:—

"Allow your minds, my beloved brethren, to dwell upon this awful subject—the death of an impenitent sinner. The very moment he dies his miserable spirit enters that land 'where the light is as darkness, and as the shadow of death;' and entering it, will only leave it, that his spirit may be united to a body in which, with others like himself, he shall receive his final sentence: 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' . . . . . Oh, my friends, the heart bleeds, and the spirits sink, at the thought of such misery; and yet, what will it be when the pastor himself dies, who has neglected 'to stand in God's counsel and to speak His words,' and who by this neglect has brought the guilt of this sinner's blood upon his own head! Language cannot utter, neither can the mind conceive, the horror of his spirit when he is convicted as the destroyer of the soul of this miserable sinner. . . . . Contrast with this the sinner converted by the Word, saved from death, and made a partaker of everlasting blessedness. Trace his happy spirit, leaving its earthly tabernacle, and borne by angels to the Throne of God, there resting from its labours, mingling with the seraphs, and with the spirits of the just made perfect, and with all the present bliss of such a state, 'expecting that day' when the Saviour, having made His enemies His footstool, shall bring His redeemed with Him: and amongst His redeemed bring His faithful servant, who stood in His counsel and caused his people to hear His words, and whom He honoured as His instrument to turn this saved sinner from

the error of his ways. Meditate for a moment upon his joy when he sees this seal to his ministry, this, 'his crown of rejoicing,' standing before the Throne, and uniting with the angels in their songs of praise—beyond this, when he sees 'the countenance of the King,' and hears from His own lips these words, 'Well done, thou good and faithful servant, enter thou into the joy of thy Lord.' . . . . . 'We are allowed of God to be put in trust with the Gospel.' You mark the words: to be put IN TRUST WITH THE GOSPEL.' Oh, what a charge! Had the Lord deposited with us the mines of Peru, or all the wealth of civilized Europe, it would have been as nothing to this treasure, 'the unsearchable riches of Christ.' We are 'the Lord's servants.' We 'watch for souls as they who must give an account.' 'We are in Christ's stead.' 'He that receiveth you, receiveth me.' . . . . Whenever any one of our flock beholds us, this thought may come into the mind, 'This is the man God hath sent to save my soul.' Oh, then, my beloved brethren, can we have too exalted views of our office?"

His own habitual practice, could it then have been known, would have given great force to his words when he added:—

"I would recommend the *setting apart occasional days for private humiliation before God, and for earnest entreaty for more of His Spirit.* These private seasons of confession and entreaty bring the soul to a stand; afford opportunity of detecting error, or worldly-mindedness, or declension. They also afford opportunity, by childlike pleading with our Lord, of obtaining from Him that sweet savour of His name, which, like the bloom on the fruit, manifests its freshness, and gives it both its beauty and its flavour. . . . . It will tend to the same object *to have our minds deeply impressed with the importance of the Office of the Holy*

Spirit. . . . It would, indeed, greatly tend to the advancement of our ministry, did we, in our private studies and our pastoral visits, remember that without Him we can do nothing; and did we in public more frequently acknowledge our dependance upon His gracious influences: not being satisfied with speaking of God's blessing, but specially honouring the Third Person of the Trinity by entreating His power and grace."

The following statement was designed specially to influence his "younger brethren in the ministry:"—

"It is the fruit of long experience and much observation that the servants the Lord most honours are those who most decidedly 'stand in His counsel.' I do not by this mean anything that is *outrée*, peculiar, or eccentric—anything like departing from the established order or discipline of our Church—being more and more deeply convinced, that the more we can enter into the spirit, and practically adopt the doctrines and regulations of the framers of our Articles and Liturgy, the more faithful, the more truly Christian, will our ministry be. For, however strong your faith, however deep your humility, or however exalted your piety, you will find it difficult to surpass those who sealed their testimony with their blood — who declared themselves 'unworthy to eat of the crumbs that fall from His table,' and whose piety was such that they 'presented their souls and bodies to the Lord, to be a reasonable, holy, and lively sacrifice.' I mean that, 'in these days of rebuke and blasphemy,' if you would fulfil your Ordination vow, you must maintain your character — not by trusting to that respect which has attached to the clerical office—not by the bare performance of the ordinary routine of duty—not by sitting down satisfied with a human standard of

excellence. You must be in practice what you are in profession, — 'A man of God,' — a servant of the Lord Jesus Christ, — 'a minister of the New Testament,' — having your loins girt and your lamps trimmed, like men who wait for their Lord—that, when He cometh and knocketh, they may open to Him immediately."

His excellent friend, Mr. Sargent, of Lavington, had written to him with reference to the cholera:—

"Is it subsiding? Has your family been spared? Have many of your flock died? Have many been awakened?—many quickened? Oh, may sinners live, and saints rejoice in the Lord their strength. 'I heard thee, what time as the storm fell upon thee:' εν αποκρυφω καταιγιδος, the LXX. have it, in the thickest and most concealed part of the tempest. In the secret place of thunder, our Bible has it. Translate it as you will, it shews that when the presence of the Lord is most needed it is most vouchsafed, and this is enough, and more than enough."

He could heartily sympathize with such a statement, and, in the fulness of his gratitude for the Divine protection, had another special service at St. Bride's (December 6); after which there was a second collection, exceeding £50.

The following sentences are from letters written in the beginning of 1833:—

"I am never tired of hearing that my children walk in the truth, that the Lord is with them, and giving them an abundant blessing. May He grant to you this abundance of grace and peace, and may He give to your dear brother that special honour of being counted worthy to suffer shame for His sake. I frequently think of Bradford's letter, when in prison, to the Earl of Bedford, also in prison—that the Lord had given to many noblemen

high titles and large estates, but to him alone had this grace been given to be a prisoner, though a noble, for his Lord's sake. I can truly say, that I have never repented any reproach for Him. This winter I have been expounding our Lord's last conversation with His disciples, and have been much struck with this—that after He had given them the outline of prophecy till He come, His own glory and faith in Him, manifested by acts of humbling kindness, were the preparation He gave them for the trials they were to endure. Read Ambrose's 'Looking unto Jesus,' or some work that may unveil His glory." . . . .

"We all read your brother's speech with much interest, and were thankful to see that he placed the Sabbath upon its proper foundation—a Divine ordinance instituted for the glory of the Creator and the happiness of the creature. Our First Parents broke from their refreshing slumbers on the Sabbath morning; and doubtless, like all the sons of God, shouted for joy. . . . . Refer to our Lord's glory when sitting upon His Throne, surrounded by the rainbow, or by the harmonizing rays of the Divine attributes which centre in His cross. So that now God is Light, and God is Love. We see the different attributes as we do the various colours, but they come from Him the simple Light. How may His present glory bring to our minds the prophecy of Isaiah, 'Behold my servant shall deal prudently, He shall be exalted and extolled, and be very high!' What was His prudence?—True wisdom, preferring myriads to units—the Creator to the creature—the favour of God to the praise of man. Therefore, for the joy that was set before Him, He endured the cross, and despised the shame. He kept future glory in His eye, and He set His face like a flint. May the Lord grant to us more and more of this

prudence—to choose the best end, and seek its enjoyment by the best means."

During the month of September he wrote for the Album of the daughter of an old friend, who was going out to India as the wife of an Officer:—

"Your beloved mother has requested me to send you a parting blessing upon your leaving your happy home. If my words were to express my sincere desires for your present and eternal welfare, no Album could contain them. For my wish is that you may be a member of Christ, a child of God, and an inheritor of the kingdom of heaven—that you may have all the blessings connected with that scriptural union with our Lord, which is included in being a member of His mystical body, giving you an interest in all He is and all He has—that you may enjoy all the privileges arising from adoption, or from looking up to God as your reconciled Father, at once your guide, your guard, your counsellor, provider, and benefactor—and that you may live in the joyful expectation of having for your eternal inheritance that blissful land which has no night and needs no sun, for the glory of God doth lighten it, and the Lamb is the light thereof. This is my earnest prayer for you. . . . . But called as I am to give you a parting blessing, it is like visiting a friend to whom we are desired to speak for the last time. We not only wish them well, we tell them the truth. . . . When the storm comes, and the billows roar—when sickness, sorrow, loss of property, or bereavement of friends, may be passing over you—turn to this page. Remember, then, the words of Jesus, 'Come unto me, and I will give you rest.' There is, indeed, no promise for to-morrow. We know not that

when trials come, there may be a moment given to come to Jesus; but should that moment graciously be afforded, do not despair, but think that in love to your soul, and in answer to the many prayers offered for you, your Lord has watched over your course—has led a sincere and affectionate friend to write this page. May it meet your eye when most needed. May it be as the polar star to guide your course." . . . .

His efforts to benefit his people, and his lively interest in the welfare of others, may be, in some measure, estimated by the following entries in his Diary:—

"*September* 3, 1833.—I endeavoured to improve the Meeting by a sermon on David's returning to bless his house, (1 Chron. xvi., last verse,) and made an offer to pay a pastoral visit to any of my Congregation who might desire it. On Thursday, August 29, at our Sacrament Meeting, I opened Acts i. 1—14, upon a revival in religion, and recommended to those who desired revival a season of prayer and fasting; and recommended, if no other day was more convenient, Wednesday, the 11th. On Sunday last, the Sacrament-day, I preached in the morning from Isaiah lxiv. 1, upon prayer for the outpouring of the Spirit; and in the afternoon from Daniel ix., on the nature of the prayer I would recommend." . . . .

"*September* 11.—Last Sunday in the morning I began a course of sermons on the Holy Spirit, preaching in the morning from Luke iii. 20, 21, the Holy Spirit's descent in the form of a dove; and in the afternoon from Hebrews iii. 7, 8, 'Therefore, as the Holy Ghost saith, To-day, if ye will hear his voice, harden not your hearts.' There was great stillness and attention in both services. Last evening I began my pastoral visits by one to Mr. P—— and

his children; one of his servants was much affected, even to tears. To-day is the day when I recommended the communicants to humble themselves before the Lord, and though I did this on Wednesday last, still I desire to unite with them. My frame is more than ordinarily weak to-day, and I have been interrupted; but I now specially entreat the Holy Spirit's aid to bless the reading of the Word, and to give me the spirit of prayer, that I may give the Lord no rest. Come, Holy Ghost, my soul inspire. I desire again to bow before the Lord in humiliation of heart, remembering I am a sinner before Him. I desire again to beseech Him for His Holy Spirit's reviving His work in my own heart, and specially guiding me at this time, that every step may be in wisdom. I desire a special blessing upon the humiliation of my flock, beseeching the Lord to be with those who are in secret calling upon His name. I entreat a special blessing upon our Meeting to-morrow, and desire to praise Him for the safe arrival of a dear friend from America this morning, with her daughters. Now, Lord, be with me; pour out the Holy Spirit upon my soul."

"*September* 16.—Blessed be His holy name for His gracious answer to my prayer. . . . . I have great cause to praise Him for His answering my prayer for a revival. On Thursday evening we held our Quarterly Missionary Meeting. It was fully attended, and apparently with a sweet and attentive spirit. I gave notice of a Weekly Prayer Meeting, to commence, D.V., on Friday, the 20th instant. The notice was received with general approbation, as far as I could learn. Yesterday I preached, in the morning, upon the Holy Spirit the Convincer of Sin; and, in the afternoon, the Convincer of Righteousness. There was in the morning a much increased congregation, and a very remarkable stillness and attention."

The Rev. William Fox, whom he much esteemed, became his Curate about this time, and he was cheered by the hope that the Lord was granting a blessing to his people; but still longing for improvement, he wrote, November 21, as to a Clerical Meeting:—

"We conversed upon the subject of a revival of religion in Liverpool, and agreed to spend Tuesday morning, December 3, as a season of prayer and humiliation, at my house."

And, again:—

"*December* 4.—Yesterday, the meeting for prayer, for confession, humiliation, supplication, and intercession, and for specially entreating the Lord's direction as to our course in Liverpool, was held at my house. There were eleven Clergymen present. We commenced by singing the Ordination Hymn, 'Come, Holy Ghost, our souls inspire;' then I read the Ordination Service; then the Rev. Mr. Buddicom made a prayer of confession; then Mr. Tattershall read Haggai i. and ii.; then the Rev. J. Jones prayed; Mr. Maynard then read Ezekiel xxxvii.; the Rev. Mr. Dalton then prayed. We then sang Hymn 56 of my Collection. Then the Rev. Mr. Swainson read Psalm xviii., and I concluded with prayer. It was a very sweet and solemn season. I felt peculiar readiness and fluency in my prayer. Oh, that the Lord may hear it! I remained also in a sweet frame through the day. In the evening the Rev. Mr. Tattershall preached at his Church, in improvement of the meeting, from 2 Corinthians iv. 8, 'We have this treasure in earthen vessels.'"

Soon afterwards, a renewed effort was made on behalf of Sabbath observance, when he had the pleasure of a visit from his valued friend, Mr. Joseph Wilson.

In the beginning of the next year, whilst staying with Chancellor Raikes at Dee-side, he wrote to a former correspondent:—

"*Chester, January* 8, 1834.

"MY VERY DEAR FRIEND,—As to the *Advent* of our Blessed Saviour, I consider it to be full of glory—the Christian's bright hope. In my seventh sermon in my Volume on the Advent, I have endeavoured to shew its superiority to death as a motive. I have not yet found His personal reign giving me a brighter view; I stop, therefore, *at His coming*, when He will raise the departed saints, change the living, fashion their bodies like to His glorious body, conform them to His Image, make a new heavens and a new earth, and take up His people to be with Him for ever. This prospect so fills the soul, that the more we meditate upon a coming Saviour, the more shall we be led to say, in answer to His promise, 'Even so, come, Lord Jesus.' I admire the wisdom of our Reformers, as displayed in the Four Sundays of Advent, in the Collect for the Sixth Sunday after Epiphany, and in the Burial Service. Here are His glorious manifestation and eternal kingdom, but no minute details to turn off the mind from the blessed promise, 'Thine eye shall see the King in His beauty.' Since I became acquainted with the grand outlines, I have found it more profitable to endeavour to obtain more knowledge of the person and character of our Lord, so as to have my confidence increased, and His attractiveness made more powerful. I love to dwell upon His own manifestation of Himself, '*I Am* hath sent me unto you,'—'*I am* the Rose of Sharon,'—'*I am* the Light of the world,'—'*I am* the Good Shepherd,'—'*I am* the Bread of Life,'—'*I am* the True Vine,'—'*I am* He who am alive, and was dead,' &c. There are rays of glory in these

descriptions, which I doubt not, as the glorifier of Christ unveils them, will make His coming the great desire of the soul. Oh, that He would shew us His glory, and conform us to His likeness!—make us to know our vileness and His overflowing fulness! Let us wait for His appearing."

The following Notes, written during his annual visit to London, supply specimens of his intercourse with his younger children:—

"MY VERY DEAR ——, — Your very pleasing letter was quite a delight to me, and I look with anxious hope for my dear ——'s. I observed the united heart at the end, I hope emblematical, my dear, that both of you have been led to choose the good part—that both —— and —— sit at the feet of Jesus, and learn of Him who is meek and lowly in heart. The little Miss E——'s have made many kind inquiries for you: and Mrs. H—— very kindly wishes you, one of these days, to come to her house. All this kindness, my dear ——, comes from the Lord. It has been in His service that I have acquired all these friends. I was saying yesterday, that since I had left my happy home, I had not met one unpleasant person. The reason has been, I have seen none but dear Christian friends. Give my love to William, David and James, as well as ——, and my best wishes to Miss P—— [his daughters' governess]; nor would I omit your dear school-fellow, one of my sweet lambs, Fanny E——. Wishing you all every blessing, believe me to remain your truly attached and very affectionate papa,

"J. H. STEWART."

"MY VERY DEAR ——, Feeling the same love for all my dear children, I requested Mr. S—— to give me a frank, that I might in turns write to you all; but he took Wil-

liam first, and you next. I therefore, my dear ——, my dearest wife's namesake, and loved also for her own amiableness, write next to you; and what can I say, my dear child, but that my wish is, that you may be 'that Mary,' who sits at the feet of Jesus, choosing the good part, and doing what you can for your Saviour. I find His service sweeter than ever; and when I have the pleasure of seeing you all sitting round the table, with your dearest Mama, there is only one sight which will exceed it—that happy season when I pray we may all meet around the Throne, and sing the same song to God and to the Lamb. I saw Miss S—— to-day, and went with her to see a poor woman, who had been kept by the Lord's bounty, through Christian friends, for many years past. . . . . All our friends have been very kind; still, my dear ——, I long to see you all, never being more happy than with my dear wife and children. Give my kind love to them all, and my best remembrances to Miss P——. Kindest wishes to all my dear lambs. Believe me to remain your very affectionate papa,

"J. H. STEWART."

Part of the summer of 1834 was spent in visiting some of his Scotch relatives. But whilst strengthening the ties which bound him to his kindred, his great aim in travelling, as when at home, was to glorify God. "If we go," he wrote, when still undecided about the journey, "I pray to be preserved from all evil, and that opportunities for doing His work may occur. I feel no wish to see any one sight, or to enter any one company where necessary business does not call me, but for His glory."

His wife and children accompanied him to the land of their forefathers, and were seldom separated from him

during the trip. The whole party returned, apparently in good health, on August 14, and he devoutly thanked God for all His mercies to him and his dear family. In less than four months afterwards, a gap had been made in the happy circle by the hand of Death.

The health of his eldest son, who had been named after the friend of his own childhood, William Cadogan, began to fail as the winter approached, but did not seem to be seriously affected: and he was much startled by the report of the doctor, whom he called in on the 23rd of November, that there was imminent danger. The apprehension then expressed was only too well founded; and on December 3, after a beautiful manifestation of youthful piety in sickness, as previously in health, his son died.

His sorrow and consolation under this bereavement can be best described in his own touching words, which are extracted from his Diary, or from the "Brief Memoir," which he published under the title of "The Parental Promise Fulfilled." *

"*Tuesday, December* 9, 1834.—It has pleased our Heavenly Father to take to Himself the spirit of our beloved son, William Cadogan. He was very composed amidst his pain, often thanking his dearest Mama for all her trouble—speaking of the Lord's kindness to him, and of His many mercies. A few minutes before his departure, I asked him if his mind was in peace. He answered,

* Respecting this narrative, the third edition of which was issued by Hatchard and Son in 1836, a friend wrote, "My own emotions, on the perusal, were indescribable. What an admonition to the unbelief of parents! . . . . What a proof, too, of the faithfulness of our covenant-keeping God, and of His readiness to hear prayer! . . . . . It is an invaluable accession to a Christian Library."

'Quite in peace.' I said, 'God bless you, my dear boy,' and kissed him. He said, 'Thank you, dear Papa.' His dear mother thought he wished to speak to me again. I leaned towards him, and asked him, 'Have you anything you wish to say to me?' 'Nothing more, dear Papa.' In a few minutes he fell asleep.

"Blessed be the Lord God for His lovingkindness and tender mercy in thus sparing him from further pain, and delivering him with such sweet peace from all the miseries of this world. His happy spirit is now with his Lord, beholding His glory in that land into which entereth nothing that defiles. Oh, Blessed Saviour, Thou hast taken away the sting of death! Thou art so with me whilst I write, that I can see Thy abundant goodness in taking this lamb to Thy bosom, before his tender spirit had been wounded by the cruel darts of the wicked. Thou art not only holy, O Lord, Thou art good, and doest good. Thou givest to me and his dear mother the high honour of having one of their children whose spirit is before the Throne.

"On Wednesday I seemed like one stunned. I could not shed a tear. I could not realize the event. I had a sleepless night; and in the morning, blessed be the Lord, I was enabled to wet my couch with tears. My spirit was softened. His dearest mother was—as she was when Dr. —— first told her his danger—overwhelmed; but, blessed be His name, He has supported her. Thursday, Friday, and Saturday were mourning days. On the Sabbath, December 7th, we were a little church at home, going through the Service, such of us as had been before [partakers of the Holy Communion] joining with the members at St. Bride's, it being our Sacrament day, in privately

partaking of the Lord's Supper. It was a day of special peace. In our family prayers this morning I opened up a little of the secret of the word *me*, in Matthew xi.—'Come unto ME, all ye that labour and are heavy laden.' The Lord was much with me in my prayer, giving me a view of the sympathy of our High Priest, which I trust never to forget. This evening our dear boy's coffin is to be closed. I have a view of our Lord as ordering, in the case of Martha and Mary, events to happen after they had sent their message, 'One whom Thou lovest is sick,' which much increased their sufferings. Whilst He permitted this He sorrowed with them in their suffering, though He knew it would end joyfully. Oh, what a beauty is there in the Blessed Jesus! He gives medicines, as the Great Physician, which He knows will occasion present pain, although they will produce future health. But this future good is not enough for Him. He weeps with them whilst they are in suffering. His wisdom is infinite. He is firm as a flint. He will not shrink from giving the medicine, but His tenderness is beyond a mother's—He weeps—He is troubled—He groans in spirit—He cannot bear their tears—He accompanies them to the grave—He exerts His power—He raises their beloved brother—'Said I not unto thee, if thou wouldest believe thou shouldest see the glory of God?' Lord, when the flock of dear Percy was scattered, I referred to this scene of Lazarus; mentioning that sometimes Thou didst permit trials to proceed to their very uttermost, that Thy power might be more visible. It is now four years since that flock was scattered, and these four years have been in some measure like the four days Lazarus was buried. His sisters saw not their Saviour coming to their help. And I have been in this place, though with many more mercies

than I deserve, for I should be consumed did I have my due; still it has been a time of trial. The work of the Lord proceeding as if He were absent. What He is going to do, I know not. The church, which I often wished to have lighted, but never could obtain it, is, in the Lord's providence, to be lighted for the first time next Sabbath afternoon, when my dear boy's Funeral Sermon is to be preached. Who can tell but the Lord may lighten our darkness, and bring out of the death of this dear boy some greater event than even the raising of Lazarus?

"'It is good, not only to hope, but quietly to wait for the salvation of the Lord.' 'Truly, my soul waiteth upon God; from Him cometh my salvation.' I would now, therefore, specially call upon the Lord to strengthen my faith to believe that He will make bare His arm, and shew me in the mount that He is there. I would pray that, whatever sin may have hitherto interposed between me and the Lord, He will graciously shew it to me, and put it away for His dear Son's sake. I would pray for a very great blessing upon myself, my dearest wife, my children, and the Church of St. Bride's, and Liverpool. Oh, for the raising of Lazarus, or for a manifestation of the Lord's power! I pray for His special presence this evening, when the coffin of my dear son is to be closed, and to-morrow in going to his grave. Support my dearest wife and children, gracious Lord, for Thy name's sake.

* * * * *

"*Tuesday, Dec.* 16, 1834.—Blessed be His Holy name, who has heard and answered my petition. Last Tuesday evening, December 9th, when the coffin of my beloved son was finally closed, I was enabled, in a special manner, to realize the tomb of our Blessed Lord, and to remember that, though the stone was placed upon our Saviour's

grave, so that not one of His friends could behold Him, yet this stone was afterwards removed, and they saw their risen Lord. The Lord gave me the comfort to believe it should thus be with my dear boy. That I shall see him again—see him like his risen Saviour—to die no more, but for ever to praise the Lord. I first went into his room myself, and prayed—then I called my dearest wife and children—and then the servants. The Lord was with us in our prayers, and gave to my dearest wife a composed frame. Blessed be His name for His mercy! On Tuesday night there was much rain and wind; but on the Wednesday morning, December 10th, when my dear child was to be buried, it was a calm sunshine. The Lord was with us. I was enabled to offer up a prayer with the family, and with our two friends, Mr. Tarbet and Mr. Edwards, and David and James. The Lord strengthened myself, and my dearest wife, and the whole family; so that we were enabled to go through the last service in a composed spirit. On my return, the Lord granted me a peculiar nearness in prayer with Mr. Tarbet and Mr. Edwards, and David and James—especially for His blessing the children, and blessing this providential dispensation to the Church.

"His beloved remains were, by the kind consent of the family, interred in the same vault in which the bodies of his father's dear friends, Mr. and Mrs. Forster, were deposited: the Lord thus ordering that his own beloved first-born, and the first-fruits of his ministry at Percy Chapel, should sleep together till the morning of the resurrection. It was expected that his godfather, the Rev. Mr. Marsh, would have come to Liverpool, and improved this solemn event at St. Bride's Church. A special call of duty, which he could not control, prevented it.

"On the Sabbath, December 7th, we went to the House

of God. The Lord was with us. The Rev. R. Buddicom preached in the morning a very spiritual sermon from 1 Cor. iii. 21, 'All things are yours,' unto the end of the chapter. In the afternoon, the Rev. Hugh M'Neile* [who had recently become the Incumbent of St. Jude's Church, in one of the suburbs of Liverpool,] preached from 1 Thess. iv. 14, 15, 'Sorrow not, even as others which have no hope.'

"The church was very full, and the discourse was well calculated to affect the young, for whom it was more especially designed. There was a great solemnity in the church. The setting sun shone obliquely into the lowest window of the south side of the church, so that the rays fell directly upon our pew. Oh, that it might be an emblem of that blessed Scripture, 'At evening time it

* Some years afterwards he had occasion to comfort this kind friend, who was ever ready to shew Christian sympathy for him. He then wrote—"I know from experience that it is not at the moment of bereavement that the wound pierces most deeply. It is when we recover from the first shock, coming like a blow that stuns us, that we begin to realize our loss. In brotherly love I therefore mention to you that text of Scripture which I have found as a most soothing balm under that heavy trial which happened to us soon after you came to Liverpool, and in which you so kindly assisted and sympathized with us. It is these words of our Blessed Lord, 'I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight.' Here our Lord returns thanks to God for one of the greatest mysteries, and from this persuasion, that however dark they might appear to us they were good in the sight of God.—The very word used as to Creation, when the Lord beheld every thing that He had made, and behold, it was very good. This word has been my support; for however mysterious to us, it was good in His sight. May the Lord, my dear brother, impress these words upon your heart."

shall be light.' Oh, that His rays may so shine upon this trial, that its darkness may all be done away, and nothing remain in view but the bright beams of His love and mercy, and rich and sovereign grace. The spirit of my dear boy is now in the land of perfect light. He beholds His glory which far transcends the sun. Oh, that the same Lord who has taken him to His bosom would shine into our souls and conform us to His image! Come, Blessed Saviour, come. Let Thy goodness appear. Shew me Thy glory; especially stamp thine image upon my soul, for Thy name's sake."

In the beginning of the following year, he said, in a letter to one who had sympathized with him:—

"*St. Bride's, Liverpool, Jan.* 18, 1835.

"MY VERY DEAR FRIEND,—Your letter was among the very sweet tokens of Christian affection with which our Heavenly Father was graciously pleased to soothe our spirits in our very trying dispensation. I found it absolutely needful to sit in silence, before I attempted to write to our beloved friends. For the Lord alone can enable us to raise our hearts, and when His waves are passing over us we must sit still. This must account, my very dear friend, for my not sooner replying to your very kind letter. May the Lord grant to you the abundant peace which your love desires to communicate to our hearts. Gracious, indeed, has He been; often has He called us to praise His name in seasons of sunshine and joy of heart. But I trust I now see more of His beauty than previously was given to me. It is the tender sympathy of our Blessed Lord, and His joy in the sovereignty of God, that consoles my heart. He holds up, for our relief in sorrow, the glories that are to be revealed; but still He comes Himself and

weeps with us. He has a lesson to teach that even the blessedness of Heaven will not impart. It is a sense of our own absolute vanity, which we never learn so well as when we feel the vanity of the creature. What words are His as united to us without sin, 'I am a worm, and no man.' This He declares when He is in the depth of His sorrow. Blessed be His name, He does not take us so low, for it would not be possible for us to endure it; but low as we may be, He comes and weeps with us, not then speaking of future glory; but Jesus weeps, and says, 'Where have ye laid him?' He is with us at every step, as soon as the Divine purpose permits, entirely removing the sorrow, and causing abundant joy. Oh, how sweet it is to keep Him in the eye. To see Him staying for a while in Judæa —then weeping with Mary—then raising Lazarus. Surely He is the Saviour we need. But unless He brought us low, we should not so well know His worth. I now, blessed be God, can see my beloved boy's happy spirit before the Throne; I can see the higher service to which the undeserved and tender mercy of God has so early called him—but still our beloved child is gone, and the Lord is a Father, and if as a Father He was constantly looking to the land where His sinful child was gone, Luke xv. 20, it seems according to His character to mourn over one who was so peculiarly amiable. Oh, that the Lord may fulfil His design by this dispensation, when He graciously condescends to visit us; may He in truth refine us, stamp His image upon us, make us more willing to do or to suffer His pleasure. Blessed be His holy name for all His consolation, that we may comfort others with the comfort wherewith we are comforted of the Lord. It has been a very deep wound to my dearest wife. He was so sweet a boy, and was always at her side when she was at the Lord's table.

We shall be with him, we trust, at another supper. Then the Lord will have taught us our lesson—will fix in our souls a constant sense of our own nothingness, and then He will for ever fill us with His love. . . . . The Lord bless you all. Peace be with you, beloved friend. Believe me to remain yours very affectionately,

"J. H. STEWART."

It had been his custom, ever since he ceased to reside in London, to go up to town at the time of the May Meetings, in order to refresh his spirit by intercourse with the supporters of various Religious Societies, and by the sight of some members of his scattered flock. A little company of those to whom he had ministered, and who still formed the Percy Church Missionary and Jews Associations, used to come together at the house of his kind friend, Mrs. Matthews, and there he delighted to give them an annual exhortation. He used also, at intervals between the Public Meetings, to renew his pastoral work among some of them, by visiting them at their homes. And these practices were not omitted in the spring which followed his bereavement. The entry in his Diary, after he had returned to Liverpool, evinced the satisfaction which he had derived from his stay in London:—

"It was a season of delightful communion with Christian friends, and of great prosperity in the Lord's cause—the friends of the Societies increasing, and their object advancing. I have been at more spiritual and heavenly meetings, but at few, if any, where there were more pleasing tidings communicated. The Missionary Meeting with the dear scattered flock at Percy was thinned by the death of Mr. R——, Mrs. S——, and a relation of Mr. M——'s. Our Jews Meeting was very interesting. I

trust my journey was blessed among the families I visited, as well as the Churches, particularly at T—— and R——."

The Rev. William McIvor was now his fellow-labourer at St. Bride's; and on returning to his duty there, he was much engaged in preparing candidates for an approaching Confirmation. His Diary shews how he sought for a blessing on that rite, and the Visitation of the Clergy, which was to occur about the same time:—

"*June* 24, 1835.—On Thursday, July 2, the young persons in the flock are to be confirmed. Others in the town and neighbourhood, on Tuesday, June 30. The Visitation is on Wednesday, July 1. It is my earnest desire that this season may be much blessed to my own dear flock, and still more particularly to my two dear sons. . . . . I especially pray for a blessing to accompany the Bishop on his Visitation, that he may be rightly directed in his Charge, and in that which he communicates to the Clergy. I pray that the Lord will have mercy upon the appointed Preacher, and give him a word suited to the occasion. I pray that the Lord may graciously bless the Bishop in his office: when, in the name of the Lord, he puts his hands upon the young persons to be confirmed, that He will indeed strengthen them with the Holy Ghost the Comforter, and endue them with His manifold gifts of grace."

"*July* 4, 1836.—I made a request for the Congregation to attend Evening Service after the Confirmation, and for those families who had family prayer to give in their names. This discourse was much blessed. Many came on the Thursday evening, and several gave in their names; and some began family prayer for the first time. It after-

wards occurred to my mind to have a breakfast on Tuesday morning, June 30, of our dear brethren and some Christian friends, that we might have a blessing on the season. Fourteen Clergymen, besides other Christians, came, and we had a very delightful time. The different Confirmation services were particularly solemn."

The following letter, though written some years later, may be considered to contain the kind of instruction by which he then prepared the younger members of his Congregation for the ratification of their baptismal vows. It was written to a son of one of his Reverend brethren, for whom he had been sponsor:—

"MY VERY DEAR GODSON,—Your much beloved mother lately wrote to inform me that one of the most important days in all your life was drawing near—that, on the 29th of this month, the Lord permitting, you were to have the privilege of confirming the vows made at your baptism by your sponsors. As one of them, my dear boy, although not personally present, my earnest prayer is, that the Lord will enable you to see this surrender of yourself to God, as the highest privilege that possibly can happen to you; that though born in sin and shapen in iniquity, and although you must be sensible that in many things you have come short of that law of love in which the God, whose name is Love, has directed us to walk, He freely gives you the precious blood of His dear Son to wash away all your sins, as freely bestows upon you His perfect righteousness to cover all your defects, and to enable you to stand complete in the Beloved; and thus favouring you says, 'I will receive you, and be a Father unto you,'—'Fear not, for I have redeemed thee; I have called thee by thy name, thou art *Mine*.' Oh, my dear boy,

think what it is to have Him putting His fatherly hand upon you, saying, 'Thou art MINE. You shall be so when I make up my jewels. I will give you a name and a place among them; you shall be mine for evermore.' If you allow your mind to think of this great condescension of the Lord, you will be ready to feel, Who or what am I, that the Lord should deal thus graciously by me?—should, in my early days, promote me to so high and great an honour? You will feel what a [holy] walk becomes you; and, therefore, sensible of your weakness, you will apply to the Lord for special grace and strength. This is that which I particularly recommend to you. When you are alone, my dear Christopher C——, endeavour to realize the presence of the Lord; and falling down before His footstool, give up your heart afresh unto Him, make an absolute surrender of it: or rather, beseech the Lord to take your heart, to wash away all its spots in the precious blood of Christ, and to fill it with His Holy Spirit; say to Him, as David said, 'Lord, I am thy servant, and the son of thy handmaid.' Strengthen Thou me with might by thy Spirit in the inner man, that Christ may dwell in my heart richly by faith; that, being rooted and grounded in love, I may be able to comprehend with all saints what is the height and depth and length and breadth of that love which passeth knowledge, and to be filled with all the fulness of God. Entreat the Lord to make your religion a religion of love, that He may enable you to realize those blessed words of our Lord to His disciples, 'As my Father hath loved me, so have I loved you, continue ye in my love.' Read over our Lord's last conversation with His disciples in prayer; read also, as time and strength may permit, the Epistle to the Ephesians, marking the privileges of God's dear children, and at the same time their

walk as followers of God—imitators of Him whose path is surrounded with the halo of the brightest glory, the glory of love—a glory of so soft and so sweet a nature, that, into whatever heart it shines, it brings peace and love and joy unspeakable.

"Let me also recommend you, my dear boy, whilst earnestly praying beforehand for the Spirit of God, to unite with the Bishop in silent prayer when he is laying his hand upon you, that the Lord may indeed fill you with the Spirit of wisdom and counsel and godly fear, that your life may continue according to this beginning.

"Bear in mind also, that your greatest temptations will be after the Confirmation. The mind is excited by the thoughts of the service; but when the day is past, there will be nothing more than usual to draw the heart; and, therefore, it may appear as if the service had not been blessed. But remember, the greatest operations the Lord performs, both of nature and grace, are without any sensible movement—the sun gives forth its light, the dew falls upon the flowers, the planets proceed in their orbits, and no noise is heard. It is so with His Spirit. He gently enlightens the mind, as gently opens the heart, and as imperceptibly leads on the Christian on his way.

"We advance in life by the same daily acts. Every morning we are washed, we are clothed, we are warmed, we are fed. Every day also we must apply to the fountain of the Redeemer's blood—clothe ourselves afresh in His righteousness—have our hearts warmed by His love, shed abroad by the Holy Ghost—and our souls strengthened by that bread of life, of which He has said, 'My flesh is meat indeed, and My blood is drink indeed.'

"Daily, then, my dear boy, approach your Saviour. Come nearer and nearer to Him; see if you cannot disco-

ver some new excellence, or some feature in His character, which may make Him more attractive. Remember that there is a difference between a religion of duty and of privilege, or of love; that expulsive force loses its power every step it flies, but attractive force becomes stronger and stronger as it draws. So that the nearer you come to our Blessed Saviour, the more powerful will His attraction be. Therefore, let this be your frequent prayer, 'DRAW me, WE will run after Thee.' I say WE, because I trust that not only your dear brother N——, but that all your dear sisters, join heart and hand in running the Christian race. I write to you, my dear C——, because you are my godson, and therefore have this claim upon me: but your dear brothers and sisters are all the children of your much-loved parents; and, more than this, are all the members of that happy family, of whom the Lord God is Father—Jesus Christ His only-begotten Son, the Saviour—and the Holy Spirit the Sanctifier. My prayer is, that you MAY ALL SAY, WE WILL RUN AFTER THEE. I would still extend my prayer for all the Saviour's lambs in the flock, committed by Him to your dear father's charge, especially those who are to be confirmed with you. May you all, as dear children, walk in love, even as Christ has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

"I only add, kindest love to your dear father and mother, in which all here unite. May the God of Peace be with you, my dear C——. Believe me to remain, your very affectionate godfather and sincere friend,

"J. H. STEWART."

To a member of his former Congregation, who had informed him of her brother's marriage, he wrote:—

"*St. Bride's, July* 8, 1835.

"MY VERY DEAR FRIEND,—Your welcome letter, announcing the happy event of your beloved brother's marriage, reached me, as I might almost say, whilst preparing for the union of many hundreds in that best match, the espousals to the King. This made the news still more pleasing, being in sweet accordance with my feelings, when preparing to take our beloved sons, David and James, to be confirmed. I most cordially wish the happy pair every blessing, that He who is Friend, Brother, Husband, Redeemer, Lord, and King, all in one, can give. May He make C—— like Cana; and when nature might find the wine had all been drank, may the wine of the kingdom be granted in such abundance, that, as each new blessing is presented, they may have to say, 'Thou hast kept the good wine until now.'

"And may you, my very dear friend, see the all-sufficiency of our Blessed Lord. He purposes to enlarge your blessings, not to contract your usefulness. Why should you wish to go home before your work is done? Though Bethany was a highly-favoured spot, still Jesus was under the fig-tree with Nathanael; at least He saw him there. The disciples' hearts burned within them, as He talked with them by the way. It was good for Peter to be on the Mount. Wherever He manifested Himself, joy and peace came: if it was only in an upper chamber, or where the women met together, or if Mary was alone at the tomb. His presence is all we need, and this He gives of His good pleasure. Do not, therefore, say you have only to go home. You have yet to lead many of His secret ones with you. He will shew you the way wherein you are to go. 'All my springs are in Thee,'—'In the multitude of my thoughts within me, Thy comforts delight my

and "these are two fountains to which you may with joy draw water from the wells of salvation. We have had a very pleasant time here with the young persons who have been confirmed. Peace be with you.—I am very affectionately

"J. H. S."

To the same lady, when she had announced her own intended marriage, he wrote, at different times:—

"*St. Bride's, Liverpool, September 7, 1835.*

"MY VERY DEAR FRIEND.—Most truly do we rejoice in your joy, and most earnestly do I pray that the Lord may so order every event, that nothing may be permitted but what shall be for your everlasting welfare. It will give me real pleasure if I may add to your happiness by uniting your hands. May the Lord more and more unite your hearts. . . . . It is true, not only in theory but in practice, 'Christ is our all.' If He fills our souls, we are full. Without Him no creature can bless us. 'As My Father hath loved Me, so have I loved you.' 'Continue in My love,' must be our constant motto. Sometimes unexpected bereavements, cross-providences, apparent openings to throw off a burden, make us ready to hang upon the creature; but when they come between us and our Lord, they are but 'sparks of our own kindling.' You will, I am assured, receive this friendly caution as a token of my watchful apprehension and affectionate interest in your welfare."

* * * * * *

"*St. Bride's, October* 16.

"I am quite happy in the thought of your design of partaking of the Lord's Supper with the poor at C——. What an anticipation of that blessed day, when the mar-

riage of the Lamb shall be come, and His wife shall have made herself ready! This is the true marriage. Sweet are the streams. There the fountain; His Presence; His Likeness; His People; His Praises never pausing—one continued circle of love and joy and praise, and of holy delight and complacency. Oh, how are we favoured—to have so happy a lot at present, and such a blessed hope for the future. The Ninth Edition of my Hymn Book, page 116, contains a marriage hymn, which I have had inserted for those who, like you, desire that their marriage-day may be as the days of heaven upon earth. May the Lord enable you to sing, making melody in your heart. May every blessing accompany you. Peace be with you. With much affection, ever yours in the Lord,

"J. H. S."

He took a long journey to officiate at the marriage to which these letters refer; and according to his usual practice, endeavoured, whilst travelling, to do his Master's work. Wherever he went, or whatever he did, it might truly be said of him, that he was always a servant of the Lord Jesus. Affable, pitiful, and courteous, it was evidently his constant desire that his speech should be "always with grace, seasoned with salt." The stranger who met him most casually could hardly fail to perceive at once that he was a Christian. On this occasion he could say, "By the way, I had an interesting conversation with a Roman Catholic manufacturer with a large family, and, in returning, with a Shropshire farmer, which I pray the Lord to bless." He afterwards wrote to those whom he had united in matrimony:—

"MY VERY DEAR FRIENDS,—It gave me very sincere pleasure to find you were so happily settled. I can only

entreat the Lord that the motto I was led to adopt this year for my dear flock may be yours: 'There be many who say, Who will shew us any good? Lord, lift Thou up the light of thy countenance upon us.' When the wind is favourable, the seamen, after setting every sail, begin thoroughly to clean the ship, to bring out whatever rigging may have suffered in former storms, and use the happy season to have all repaired for the future. Having been on the ocean, they know, without foreboding squalls, that storms will come. Follow their example, my beloved friends; use the present gale to come nearer to Him whom your souls love. Remember He pleased not Himself. It was His delight to do His Father's will. Here is our true conforming, when whatever pleases self shall be willingly renounced for Him. May the Lord fill your sails, and give you a clear view of Him who is seen as the Lamb that was slain: ever appearing, even in His glory, with the marks of His self-denial. Oh, that a little measure of this could be attained—that we might be able to leave all to the Lord, and to say, in truth, 'Not my will, but Thine be done.' I trust I shall be able to feast with you on your Communion-day, though absent.

"'Joined in one spirit to our Head,
Where He appoints we go:
And still in Jesu's footsteps tread,
And do His work below.'

"With fervent prayer for your happiness, I remain, very dear friends, yours most affectionately,

"J. H. S."

The following lines were written, during this year, in the Album of a young member of the Congregation:—

"David, in one of his most joyful Psalms, prays that

'our daughters may be as corner-stones, polished after the similitude of a palace.' What is a corner-stone, but the great uniter of the building?—a stone so placed as to cement the whole structure: such are daughters in a family. They win their brothers, cheer their father, assist and comfort their mother. They never forget their family, but unite their husbands to their father's house. They are indeed corner-stones.

"David desires that the daughters of Zion may be polished after the similitude of a palace. The palace in his mind was 'the ivory palace,' the palace into which 'the King's daughter was joyfully to enter'—the palace of the Great King. The polish he desired, therefore, was that which was meet for these corner-stones—stones rounded and smoothed, and every sharp corner cut away by faith and love, and meekness, and gentleness and humility, and especially by a similitude to the graces of the King. What better wish, then, can I offer for my dear young friend upon her birthday, than the fulfilment of David's prayer, That she may, as a corner-stone, cement the love of her father's house on earth, and hereafter dwell in the palace of the King in glory.

"J. H. STEWART."

At the close of 1835, he had fulfilled about one-third of his ministry in Liverpool; and the affection which he had been accustomed to witness amongst his friends at Percy, had begun to be manifested towards him by those who had more recently profited by his ministry. One of these, who, in compliance with a request from the pulpit, had reported the practice of family prayer, had signed himself, "Yours with great love and respect." A young merchant, when expressing, in a letter from America, a hope of meeting a fellow-member of the Congregation whom he had

seen in the United States, had added, "if it should be in St. Bride's Church, how happy we should both be." And even children, whom he generally greeted with parental kindness, had learnt to look up to him with affectionate respect. To one of these little ones, who was educated with his own daughters, and who had given him a present on the anniversary of his birthday, he replied:—

"MY DEAR LITTLE LAMB,—Your very pleasing and affectionate letter brings to my remembrance the words of St. John, 'I have no greater joy than [to hear] that my children walk in truth.' I am happy to find that your Pastor's birthday is not forgotten: this gives me a hope that the birthday of our Blessed Saviour will be joyfully remembered. Glad shall I be if you follow in the steps of our much beloved William Cadogan; his favorite Hymn was

"'And keep the gate of Heaven in view,
Till I shall enter there.'

"Pray remember me very kindly to your papa and mama. Wishing you and your dear brother many happy birthdays,

"I remain, my dear little Lamb,
"Your very affectionate Pastor."

Though few of the labouring classes resided in his own district, many thousands were to be found in its immediate neighbourhood; and he felt that the respectable congregation to which he ministered should make some effort in aid of the numerous poor at the South end of the town. Accordingly a Committee was formed for receiving subscriptions to establish National Schools; and after much exertion on his part, in which he was warmly supported by several leading members of his Congregation, a large

School-house was erected in the vicinity of St. Bride's, which, according to the space then required by the Privy Council for each child, was capable of accommodating 200 boys, 200 girls, and 200 infants. The Bishop had already kindly come over from Chester in the previous year to preach in aid of the Building Fund; and on the 17th of June, 1836, the School-house was used for the first time, on the occasion of the Annual Meeting of the St. Bride's Church Missionary Association. The Chancellor Raikes presided. The Revds. Hugh Stowell, John Jones, Dr. Byrth, and other clergymen, attended; and Mr. Stewart entered in his Diary, "There was a very crowded meeting, so that many were forced to go away. Blessed be His name, also, the Lord was there. The addresses were very spiritual, and brotherly love and concord prevailed." Subsequently parents were assembled in one of the schoolrooms on two occasions, when the Scriptures were expounded, and on July 4th the building was opened for the reception of scholars.

Soon afterwards Mr. Stewart took great interest in the opening of "The Liverpool Church of England Schools," which were established after the Irish National system of education had been introduced by the Corporation of Liverpool into the Schools under its control.

The late Rev. John Ellison Bates, the much-lamented Incumbent of Christ Church, Dover, became his Curate in August, 1836, and continued during four years to work with him "as a son with a father." That devoted servant of the Lord, and the Rev. Frederick Parry, a neighbouring Incumbent, usually met him in the Vestry of St. Bride's on a Saturday afternoon, to implore the Divine blessing upon the services of the morrow.

When the month of November returned, he wrote to the couple whom he had married in the previous year:—

"*St. Bride's, Liverpool, November* 4, 1836.

"MY VERY DEAR FRIENDS,— . . . . A year has passed over your heads — with how many mercies has it been strewed! and, alas! as far as one can speak for another, with how many shortcomings! What can any happy pair do better on their marriage-day, than, whilst raising their hearts in praise for countless mercies, to come afresh to the open fountain, that our Blessed Lord may say of them as of His Church, 'Thou art all fair, there is no spot in thee;' and, whilst they are, like the priests of old, thus washed with pure water, or rather with the precious blood of Christ, give up themselves anew to His service, fully consecrating every power of body and soul to Him, entreat of Him to suggest to their minds any work of love that may be more to His glory; and by sending them the Spirit, to give them the will and the power to carry the design into good effect. . . . May He in this year bless you abundantly. 'Drop down, O ye heavens, from above, and let the skies pour down righteousness.' May this command of our covenant God be fulfilled to you—that the earth may bring forth salvation; or that, in your part of the vineyard, there may spring up together many trees of righteousness, of the Lord's right-hand planting. . . . . The Congregation is increasing; and our Schools, thank the Lord, prospering. My dearest wife unites in every kind remembrance. Peace be with you, my dear friends.

"Yours very affectionately in the Lord,

"J. H. STEWART."

A few days later he addressed the following letter to a member of his Congregation in Liverpool:—

"*Falkner Street, St. Bride's, Nov.* 9, 1836.

"MY DEAR MRS. E.,—Accept my best thanks for your

very kind present of 'Elijah the Tishbite.' Every man of God ought to be a welcome visitor; but when the chief of the Prophets knocks at the door, or rather when a dear friend introduces him, to say that he is welcome, is to say little. I hope to profit by his visit all the days of my life. I also sincerely pray, that the very kind friend who sent him may be more and more blessed by 'the God of Elijah.' May He who first supplied his daily food by the ravens, and then sent an Angel to nourish him: who afterwards made a safe passage for him through the river, and then, without the pains of death, took him to glory;—may that gracious God supply your every want in this wilderness world, conduct you safely through death's narrow stream, and then transport your happy spirit to His blessed abode; that, though without a chariot of fire, you may ascend like the Prophet, without knowing the pains of death. Nor would I stop here, but entreat . . . . that when our Lord shall come, attended, not only by Moses and Elijah, but by all His saints, you and your beloved husband, both your children, and all that are near and dear to you, may stand with Him on a still more blessed mount than Tabor, when the one hundred and forty-four thousand shall sing the song which no one but themselves can sing.—Believe me to remain, my dear Mrs. E.,

"Yours very affectionately in the Lord,

"J. H. STEWART."

Towards the close of the same year, his zeal for the house of Israel was more than usually manifested by the satisfaction which he derived from preparing a Jew and Jewess for holy baptism. They were publicly admitted into the Christian Church, with all their children, and a Jewish friend, at St. Bride's, on the evening of December

18th; and Mr. Stewart afterwards preached an appropriate discourse to a crowded congregation of Jews and Gentiles. The father of the family thus baptized was afterwards employed as a Missionary to his kinsmen after the flesh, and has been much respected for his consistent piety.

The public services at St. Bride's, during the short remainder of 1836, were of the ordinary character; but the New Year commenced with one of those special seasons of prayer, which were afterwards annually repeated during Mr. Stewart's lifetime, and are frequently associated with his name.

CHAPTER IX.

HIS LATER MINISTRY IN LIVERPOOL UNTIL ITS CLOSE.

[1837—1846.]

In the autumn of 1836, his friend Mrs. Sweet, of Boston, United States, informed him of a "Concert for Prayer" which many Christians in America had agreed to observe; and urged him to use his influence to promote the adoption of the plan in other parts of Christendom. Accordingly he wrote an "Invitation to United Prayer for the Outpouring of the Holy Spirit on Monday, January 2, 1837," which was re-published in several newspapers and periodicals, and widely distributed in the form of a tract. Thousands of copies of it found their way to various parts of England, Scotland, and Ireland, as well as to Paris, and other places on the Continent; and he wrote himself a large number of letters respecting it—addressing many of them to persons of high station and much influence. Ministers in different places were thus induced to preach upon the work of the Spirit, or to conduct prayer-meetings for the outpouring of the Spirit; and there was reason to hope that fervent supplications for the Spirit's influence

were offered by countless individuals in their private approaches to God.

Mr. Stewart's observance of the day was thus recorded by himself:—

"Before I retired on Sunday night, January 1st, after a very blessed Sabbath—there having been more communicants at the Lord's Table than ever had been before—I was in earnest prayer for special guidance and direction before the Lord, for wisdom and utterance in my discourse, &c. On Monday morning, 2nd January, I awoke about half-past five, when 2 Cor. v. 14, 15, was presented to my mind, 'The love of Christ constraineth us,' &c. I stayed in bed till about half-past six; and when I came down, read the six first chapters of 2nd Corinthians; and, blessed be His name, was enabled, in secret, earnestly to pray to the Lord for myself, my family, my Church, our country, Jews and Gentiles, and the coming of the kingdom; and also to entreat help for the day, for myself and brethren, in our morning meeting and in our sermons; and for the Lord's blessing all through the day, and in His house of prayer. After a hasty breakfast with the family, we met for family worship, and sang Hymn 154, in my selection.

"'Let heaven and earth unite,
Angels and men be joined,
To celebrate with us
The Saviour of mankind;
To fall before th' atoning Lamb,
And praise the Blessed Jesu's name,' &c.

I then expounded Psalm lxxii.: the first verse, a prayer; the 2nd to 17th verses, a prophetic promise; 18th and 19th, a thanksgiving for accomplishing what our 'General Concert' desired, that the whole earth might be filled with

His glory. By this time it was a quarter to ten, when the brethren began to assemble. There were present [twenty-one clergymen]. They did not all assemble till near eleven o'clock; when it was agreed, after I had given some account of the circulation of the Paper, &c., to proceed as follows:—To divide the prayer into four parts, and to read a portion previously, suitable to each. The Rev. T. Byrth read, as suitable to confession, Daniel ix. The Rev. J. Jones prayed confession prayer. The Rev. F. Ould read, as suitable to supplication, Nehemiah i. The Rev. Hugh M'Neile prayed. The Rev. W. Rawson read, as suitable to intercession, St. John xvii. The Rev. A. Knox prayed intercessory prayer. We then sang, 'Come, let us join our cheerful songs.' The Rev. Charles Lawrence read, as suitable to thanksgiving, Revelation iv. The Rev. J. H. Stewart prayed thanksgiving prayer, with intercession for Jews and Gentiles. By this time it was half-past two o'clock. After some conversation as to the mode in which the Evening service was to be conducted, we adjourned the consideration of the best mode of keeping up the concert for prayer to a future day. Being much exhausted, I lay down till dinner-time, a little after three. In the evening we assembled at church; and sang, at the commencement of the service, Hymn 155.

"'Come, Holy Spirit, from above,
Eternal source of heav'nly love;
Our hearts attune, our tongues inspire,
That we may emulate the choir
That without ceasing hymn His praise,
The Ancient of eternal days.

Lo! when we lay in guilt and sin,
Deform'd without, defiled within,

From heav'n He look'd with pitying eye,
From heav'n He came to bring us nigh,
And through the merit of His blood
To give us free access to God.

To Thee, Thou bleeding Lamb, to Thee,
For pardon, peace, and life we flee;
The shelter of Thy cross we claim;
Thy righteousness alone we name.
Now at Thy feet we suppliant fall,
Our Lord, our Life, our All in all!

Hosannas, then, to Christ be raised;
For ever be the Saviour praised;
Be honour, pow'r, and glory giv'n,
By all in earth, and all in heav'n;
For He is worthy to receive
More praise than heav'n and earth can give.'

"Many persons came out that evening who had never been in the church before on a week-day. We sang, as at our house, before the sermon, Hymn 154. I then, previously to my sermon, made a prayer connected with the day; then preached on 2 Cor. v. 14, 15; when the service closed with—

'All hail the pow'r of Jesu's name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all,' &c. &c.

"Thus was the day spent; and a truly blessed one it was. The brethren who met at our house appeared quite in the spirit of prayer, of one heart, and of one mind in one place. In the evening there was a peculiar stillness in the church; the congregation apparently coming in an

expecting state. May the Lord grant His abundant blessing."

These particulars have been gathered partly from his Diary, and partly from one of his letters.

He also sent an account of the day to her, who had before-time laboured with him in the Lord to promote supplication for the gift of the Holy Ghost. Mrs. Price, whose efforts to circulate his publications on the influence of the Spirit, in 1827, have been already mentioned, had continued from that time to distribute occasionally copies of the larger tract, entitled, "Thoughts," &c. Before the Whitsuntide of 1835, especially, she had issued a printed Circular inviting co-operation, which contained the following sentence:—

"The receipt of two letters .... has stimulated me to renewed exertions in this great cause, and I have been induced to circulate, in various parts of the kingdom, between one and two thousand copies of Mr. Stewart's tract entitled, 'Thoughts on the Importance of Special Prayer for the general Outpouring of the Holy Spirit,' hoping that the combined efforts of many of God's people may bring down an abundant increase of that inestimable blessing upon the Churches."

She had been latterly always in a sitting posture, not having been able to lie down for some years, in consequence of the contraction of her limbs; and the pain, which she endured patiently, was often very severe; but she was deeply interested, as might have been expected, in Mr. Stewart's renewed 'Invitation to Prayer on January 2nd, 1837.' His letter, announcing the occurrences at Liverpool on that day, was among the last which she read. She received it on January 19th, and ended her

life of suffering on January 24th, in perfect peace. "Blessed are the dead who die in the Lord, from henceforth: Yea, saith *the Spirit*, that they may rest from their labours; and their works do follow them."

In this month he wrote to the child of one of his Reverend brethren, for whom he had acted as sponsor:—

"*St. Bride's, Liverpool, January* 26, 1837.

"MY VERY DEAR GODCHILD,—It was a great pleasure to receive your sweet little note, which I have read to my dearest wife and very dear children, all of whom unite with me in entreating for you, dear H. Stewart, every blessing.

"You remind me, my dear boy, of my much-beloved son, now with his Saviour. His great desire was to be a good boy. And how is this desire to be fulfilled? The first thing is to know that no one is good but God; but that He is so good, that when we were yet sinners He sent His Son Jesus Christ our Blessed Saviour to die for us; that is, when Adam broke His command, and thus brought death upon himself and all his children, Jesus Christ, while He was the Son of God, became a child like you, sin only excepted—grew as a child in wisdom and stature—fulfilled every command in our place—died also in our stead—then rose again from the grave and ascended into heaven—and there sat down, ever living to pray for us, and to give us every blessing,—especially these two, pardon of our sins, and a new heart. When, therefore, you desire to be good, you must come as a little child I knew did. . . . . You must come to Jesus. When He was upon earth, He took the little children up in His arms, He put His hands upon them, and blessed them. And although He is now in heaven, He is just the same—as ready to bless you as He was then. Come to Him, my dear Henry; when you are alone, kneel down by the bed-

side, or by Mama's knee, and try to pray to Him. You tell me in your letter, that you have many wants. But there is not one want you have but He can supply; and is willing to supply it, if it is for your good. He loves to hear children's prayers. The Lord answered little Samuel when he prayed. He commended the children who sang Hosannas to His name when He entered Jerusalem; and He, though He is so great, and has many angels praising Him, will be pleased with you, when from your heart you are saying, 'Make me one of Thy lambs. Forgive me all my sins. Give me a new heart. Make me to love dear Papa and Mama, and my dear brothers and sisters. Make me a good boy—obedient to dear Mama.' The Lord will do all this, and much more: for He has a greater love for you, dearly as they love you, than any on earth: even dear Mama does not love you so tenderly as He does. Good-bye, my dear boy. God bless you, and may He bless this my first letter to you.

"Believe me to be, my dear Henry,

"Your very affectionate Godpapa,

"J. H. STEWART.

"H. Stewart C——."

In March, the Bishop of Chester again visited St. Bride's, and preached for the National Schools, when upwards of £170 was collected.

The following letter was written, about the same time, to a lady who had recently lost her husband:—

"*St. Bride's, Liverpool, March* 9, 1837.

"MY DEAR FRIEND,—It is some time since I have had the pleasure of seeing you, our Heavenly Father having for a season placed our lot in different parts; but we are, I trust, drawing nearer to the land where all who love His

name shall meet again, and meet in full blessedness, 'to go out no more.' 'The Record,' first, and then very dear Mrs. C. W., informed us that our Blessed Lord had called your much-beloved husband home. Well do I remember the morning when we met at Pall Mall, at the marriage-breakfast of very dear A. N. The Lord has now taken his happy spirit to the banqueting-house, where His own marriage is to be celebrated. How comforting to the heart to think of his joy! His end, blessed be the Lord, I hear, was perfect peace: his last words, 'I rest in Jesus.' My earnest prayer for you is, that on this softer than downy pillow you may be enabled to repose your soul. While he who was given you for a season is taken, your true Husband, your Redeemer, the Lord of hosts, still abides. His promise is, 'I will never leave thee nor forsake thee:' and large as the chasm is that the present loss of one has made with whom you enjoyed so large a measure of present peace, the chasm is not too large for His love to fill who filleth all in all. How many sins has His precious blood washed away; in how many trials has He delivered you; and for how much tribulation has His grace been found sufficient! What sweet words were those He spoke to His disciples, when He was about to leave them: 'Let not your heart be troubled; ye believe in God, believe also in Me.' These words, my very dear friend, He, I trust, has directed me to write to you. What event can happen for which He is not all-sufficient? 'The eternal God is thy refuge, and underneath are the everlasting arms.' You seem alone now; and yet you are not alone: He who came to Jeremiah in the dungeon, who visited Paul in his shipwreck, and said to John, when a solitary prisoner in Patmos, 'Fear not; I am He that liveth and was dead; and, behold, I live for evermore,'

He is with you: for His promise is, 'I will not leave you comfortless: I will come unto you. May He now draw near unto you. May those words be now impressed upon your heart by the Comforter: 'Fear not; I have redeemed thee, THOU ART MINE.' Oh, what a privilege is this, to be purchased by the Saviour, as a jewel to adorn His crown; and this at the price of His own most precious blood! This amazing grace ensures your safety—not your safety alone, but your sweet repose. '*I sat down under His shadow with great delight*, and His fruit was sweet to my taste.' But I intrude not further upon you. David's prayer was, 'When my heart is overwhelmed, lead me to the Rock that is higher than I.' This I desire to do. May the Lord Himself take you by the hand, and bring you within the veil, enabling you to use His own words with a measure of His Spirit. 'The cup which My Father hath given Me, shall I not drink it?'

"Believe me to remain, yours very affectionately in the Lord,

"J. H. STEWART."

The following June was a month memorable in the history of the British nation, on account of the death of King William IV., and the accession of Queen Victoria. On the Sunday following the 20th, the day when Her most Gracious Majesty ascended the throne, Mr. Stewart referred to the event in his public ministrations; and on Monday, 26th of June, attended a Clerical Meeting at Mr. Buddicom's, for special supplication for the Queen. A few weeks later the following entry occurs in his Diary:—

"Sunday week, July 23rd, I read the Queen's Proclamation for the Encouragement of Piety, &c., and

afterwards preached on the reformation commenced by Hezekiah. The Congregation wished me to publish the sermon, which is now in the press. Last Sunday I followed up that discourse by a sermon from 2 Chron. xxx., on the Proclamation for the Passover; and recommended those who had before joined the Table, to come as specially desiring to strengthen the hands of the Queen in establishing our Reformed religion. I mentioned that it would require additional grace from the Lord to do this; and that it would be very beneficial to set apart some season for special prayer, between that and the following Sabbath, for the Lord's special blessing. I also mentioned to those who had not yet attended, that they should consider the Queen's Proclamation as a call to return to the true Protestant principles."

Consistently with his public teaching, he wrote to his daughters, then staying with a friend at Shrewsbury, who has described his own visits as "precious seasons of sweet refreshing from the Lord:"—

". . . . I trust, my very dear children, that you will be among the number of the Queen's loyal subjects, shewing an example of virtue and piety; and that in the true way, by fulfilling the gracious desire of the Lord, 'Give me thine heart.' Blessed be His name, He who asks for the gift is ready to give the desire to offer it; yea, stands at the door and opens the heart; and when He does receive it, fills it with the Comforter and the fruits of the Spirit." . . . .

He afterwards sent a copy of his "Discourses on the Redeemer's Advent" to the Queen Dowager, accompanied with this letter:—

"*St. Bride's, Liverpool, Aug.* 29, 1837.

"May it please your Majesty,—

"It may appear presumptuous for an entire stranger to intrude upon your Majesty's privacy in this season of deep affliction and trial; yet every member of the body, however humble, sympathizes in the suffering of the head. And your sorrows, most respected Lady, are of no ordinary kind. So great, indeed, that One alone can relieve them—that sympathizing High Priest, who, being in the form of God, and thinking it no robbery to be equal with God, for our sakes became a Man of sorrows and acquainted with grief. It is my earnest prayer that He may be with your Majesty in your affliction; that, whilst death has taken your much-lamented consort from an earthly crown, He may grant you a brighter view of that crown of glory that fadeth not away. This He has purchased with His own most precious blood, and freely bestows upon all who come unto Him. Many were the prayers put up, that the God of all grace might grant our late much-beloved Sovereign this incorruptible crown; and it is the hope that these prayers have been heard, which may afford your Majesty the strongest consolation. For what is now the solace of his happy spirit?—not what he *did himself*, but that which *his Saviour did for him.* His earthly grandeur has passed away, but his Saviour's love abides in all its fulness. This love will not be satisfied till, having already received his departed spirit, He shall reunite it to a glorified body, to reign with Him for ever and ever.

"It is this blessed hope which is the subject of the volume which accompanies this letter. The comfort which, through the Divine goodness, it has afforded to some mourners not unknown to your Majesty, has led me very

respectfully to request you would condescend to receive it. Should it be instrumental to prevent one sigh or dry up one tear, it would afford me real pleasure; but if the Lord should honour it to increase your Majesty's confidence in your Saviour, and your love for His appearing, it would cause unspeakable delight. May the God of Peace be with you. Be assured, Madam, that you are dear to many hearts, and many prayers are offered that, whilst an earthly throne has passed away, you may have that blessed promise fulfilled,—'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His Throne!'

"I have the honour to be, much respected Lady, your very faithful and devoted servant,

"J. H. STEWART."

This was a year of plenty: and he set apart Thursday, November 16, as a day of thanksgiving for the abundant harvest. A Circular, which he issued to the inhabitants of his district, invited them to commemorate "this signal act of Divine mercy" by assembling at St. Bride's on that day to offer a sacrifice of praise; and contained the following suggestions:—

"That this united offering may be especially blessed to yourselves and others, allow me to recommend, that it be preceded by a season of self-examination. Inquire how far your principles and your practice accord with your profession as a Christian. Who that is faithful to himself will not feel that 'we have all sinned, and come short of the glory of God?' Confess your sins unto the Lord, and apply for forgiveness through our Blessed Saviour.

"2nd. Entreat of the Lord the aid of the Holy Spirit, that whilst you are purposing to unite with others in

a public thanksgiving, this may not be a single act, but the commencement of a life more than ever devoted to His service. Remember that *thanksgiving* is good, but that *thanks living* is better still.

"3rd. Let this public service be followed by an acknowledgment of the Lord's goodness with your household. Each family unitedly partakes of the Divine bounty—let each family unite in giving thanks to His name. May the day of public thanksgiving be the day in which family prayer and praise and reading His word shall, if not before done, be established in your house.

"4th. Bear in mind, that the feast of the ingathering of the harvest was to be accompanied with an offering. As God then has prospered you, remember the poor.*

"5th. Let me entreat your fervent prayers for the Lord granting His blessing upon this service—that it may promote the honour of His name, tend to increase a spirit of brotherly concord throughout the district, and enlarge our charity to all who truly love and fear His name."

In the evening, after the service in church, where he preached to "a very full and very respectable congregation," from Isaiah lxiii. 7, he had a large party at his house, of members of his Congregation, to whom he expounded the 85th Psalm. He had great pleasure in bringing his people together at such social meetings; always endeavouring to promote spiritual edification, as well as friendly intercourse. On this occasion he received more than thirty guests under his roof.

* A sum exceeding £57 was collected, after the public service, in aid of "The Liverpool Charitable Society for Visiting and Relieving the Sick and Distressed Poor at their Habitations;"—of this Society Mr. Stewart was President.

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[redacted] fire and [redacted] and [redacted] Yet [redacted] Thus in [redacted] William the Conqueror [redacted] William the Second fell from their [redacted] in the [redacted] The lamps of the [redacted] yet [redacted] by the fury of the fire, and seemed, when [redacted] to the midnight hour, to be [redacted] all the inhabitants of this great empire, [redacted] when 'the elements shall melt with fervent heat, and the earth also, and the works thereof shall be burned up.' Be wise, then, and take the warning: think, instead of that day coming upon you as a thief in the night, when 'Christ who is our life shall appear,' you may

be able to say—'Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.'"*

A few months later he sought to turn to account, in the same way, the season when some members of the Congregation were ratifying their baptismal vows. He wrote in his Diary, May 19th:—

"Our Bishop is to confirm the young people of his Diocese on Wednesday, 6th of June, and I desire a special blessing upon the ordinance. I commenced the preparation with the candidates last Wednesday. I would in a very special manner claim the promise in the name of His dear Son, that, if it be according to His will, He would grant special wisdom to improve this Confirmation season to the Congregation, that a great blessing may accompany the services, the lectures, prayers, sabbath sermons, the ordinance itself, and the after-sermon. In short, that, if it be the Lord's will, it may be to our Church an awakening, and enlivening, and enlightening season."

Again, Tuesday, May 29th, 1838:—

"Upon the last sabbath I attempted to make the Confirmation season profitable by a discourse from Ephesians

* In the spring of 1838, Mr. Ross of Hammersmith again exerted himself to circulate the "Thoughts," &c., and received contributions for the purpose from the late Lord Calthorpe, Rev. F. Bevan, J. M. Strachan, Esq., of Teddington, the Earl of Chichester, and others. Many copies were distributed at Oxford and other places in England. Eight hundred were sent into Ireland; and the Tract was printed in French and German, the French translation having been revised by Mr. Strachan. This was one of Mr. Ross's last efforts. He died in peace, 8th of February, 1839.

iv. 4—6, in which I requested each person, during the interval preceding the Bishop's visit, to set apart a time:—1st, For self-examination and humbling before God, for the many breaches of the vow he took upon himself at his Confirmation;—2nd, For entreating the forgiveness of God through the merits of our Saviour;—3rd, For prayer for the enlightening, enlivening, strengthening, and sanctifying grace of the Holy Spirit. After these prayers for himself, I requested their prayers for the young persons to be confirmed. I desire, therefore, to set apart this morning for these purposes, and also for prayer for the Lord's special guidance, direction, and blessing upon the whole of this interesting season. To-morrow evening is my third Lecture to the young people: Thursday morning, the Sacramental Lecture: the Sabbath, Whitsunday and our Ordinance day: Monday morning, the Bishop's visitation: that evening, my last Lecture to the young persons to be confirmed: Tuesday, the day for examining them separately, and giving them their tickets: Wednesday afternoon, the Confirmation: Wednesday evening, Service and Sermon at St. Bride's, after the Confirmation. These various seasons require special aid from the Lord. I am also desirous of having a special meeting of our dear Clerical brethren for prayer for a blessing upon the Candidates of all the Churches."

In July he made a similar use of the Queen's Coronation-day. On the previous Sunday he preached, from Isaiah xi. 6—8, a discourse which he afterwards printed under the title of "The Coronation Herald," and which was designed to shew the transitory character of all earthly pageants in comparison with the word of the Lord. He thus recorded the manner in which he celebrated the day itself:—

"After family prayer, we went to the School at 9 o'clock, when the boys and girls, including the children from Windsor [one of the suburbs of Liverpool], in number about 250, were assembled. Each of them was presented with a Coronation Medal, tied by a white ribbon, and worn about the neck. At a quarter before ten they proceeded to church, the St. Bride's School flag being carried before them. My sermon was from 1 Chron. xxix. 20—25, setting forth the coronation of Solomon as a model for the right course to be observed for our gracious Queen. After church they went home to dinner. The boys and girls re-assembled in the Schoolrooms, and also the children in the Infant School, in number about 100, at one o'clock, when each of the infants had a medal given them, tied by a white ribbon; and all the children had a bun and an orange. The boys and girls then went in order to the Zoological Gardens, and, after stopping there about a couple of hours, returned to the School at a little before five. They were then refreshed with tea, buns, bread and meat, &c.; and at a separate table twenty-five widows had a similar treat provided for them. The schoolrooms having been washed, and the tables covered with new white calico, and the girls dressed in clean white caps and tippets, the scene was very interesting. So many happy countenances — the poor widows also enjoying themselves. A little after six o'clock the children were collected in the Girls' Schoolroom, and all sang together, 'Come, let us join our cheerful songs.' I then gave them a short exhortation from 1 Peter ii. 17: 'Honour all men; love the brotherhood; fear God; honour the King;' then offered up a prayer with them, and concluded the day. On the Monday morning following, at ten o'clock, twenty-seven widows were assembled, each of whom received a crown, or

five shillings, and for each of their fatherless children one shilling and sixpence. The calico that covered the tables was also apportioned amongst them. After a short exhortation, I offered up a prayer, and dismissed them. 'Not unto us, O Lord, but unto Thy name be the glory, for Thy mercy and truth's sake.'"

In the course of this year he preached the discourses on Isaiah lv., which he afterwards printed in a small volume, with the title "True Happiness;" and in the winter of 1838—9, he was one of ten clergymen by whom Lectures were delivered on Romanism in St. Michael's Church. He had previously taken part in a similar course of Lectures at St. Andrew's. His subject on the former occasion had been, "The right, duty, and privilege of all to read the Holy Scriptures:" it was now, "Christ the only Mediator."

These two sermons necessarily placed him in an antagonistic, and therefore a painful, position. Different servants of the same Lord find different parts of His service more congenial to them; and to him controversy was at all times distasteful. He deeply felt, indeed, the necessity for practical efforts against the machinations of Popery. He numbered among his personal friends some of the ablest Protestant champions in his generation. He belonged to the National Club, and other Institutions expressly designed for the maintenance of Protestant principles: but the tenderness of his spirit made him shrink from disputes, and he was unwilling to be detained, by the recapitulation of familiar arguments and proofs, from happy meditation upon the things which were "most surely believed by" him. "I have settled that long ago," was the phrase by which he would often put aside a debate upon some point of theology; and even when he delivered a controversial discourse, he seemed to prefer the enunciation of truth to

the combating of error. In the first of the sermons already referred to he said:—

"My dear Roman Catholic friends, let me assure you I have no feeling but that of brotherly love and tender sympathy towards you. We Protestants and Roman Catholics are all children of the same common parents, both exposed to the same general curse as fallen sinners, and both within that gracious word, should God, in His abundant mercy, impress it by His Spirit upon our hearts, 'Look unto me, and be ye saved, all ye ends of the earth, for I am God, and there is none else.' I have no wish to use harsh language, or to take advantage of my present position, to bring 'railing accusations.' If I raise my voice, it is only that you may hear; if I speak plainly, it is that I may be the better understood. For if God were to grant the desires of my heart for you, these are those desires: that, united through His grace by a lively faith to the same Saviour, we may every one—yes, every one—meet 'before the Throne,' and join in the same song, and that 'in sweeter notes than even Angels sing.'"

In the second sermon he related the following anecdote, which may be taken as an illustration of his anxiety to give a practical turn to theological polemics. He introduced it into his discourse in order to shew that there might be a readiness for religious dispute where there was an entire absence of a religious spirit:—

"I well recollect a young Roman Catholic coming to my house, sent by a kind lady, who thought that he desired some Scriptural information from a minister. She, however, mistook his character: that which he desired was to gain a victory in argument upon some disputed point betwixt Roman Catholics and Protestants. Perceiv-

ing his object, I said to him, 'My young friend, it is of no use for us to waste precious time in mere argument; that will benefit neither of us. Therefore, with a view to your real good, permit me to ask, if you have ever felt the burden of sin upon your conscience, or have you ever spent an hour in earnest prayer to God to convert your soul, to forgive your sins, to take away your stony heart, and to give you a heart of flesh?' His answer was,—'Sir, in all my Confessions, the Priest never put so close a question; he never asked me whether I had a new heart or not; therefore I wish for no further conversation on the subject.'

"My dear friends," he added, "thus it may be with some who are present. You may have come to this Church only to know what the Minister had to say on the subject of the evening, and to see if you can find any defect in his statements, but without any real feeling that you were going up to the house of God to hear the words of eternal life; and that upon the decision of this question, how you heard, and how you profited, your eternal welfare might depend. Having, therefore, mentioned, that believing in the Lord Jesus Christ includes an experimental knowledge of our state as sinners, under the curse of a broken law, without any ability, on our part, to relieve ourselves from that curse; let me put the question, 'Has the Holy Spirit of God imparted to you this knowledge?' If not, let me request you now, in the secret of your soul, to entreat the Lord this very night to grant it to you. And do Thou, O gracious God, vouchsafe the blessing, for Thy dear Son's sake!"

On the Sunday before he delivered this sermon, Liverpool had been visited by a terrible storm. So violent was the wind, that in several instances large portions of houses

which had stood for years were hurled to the ground; and inmates, who had retired to rest in the upper rooms, were borne down so quickly by the fall of successive stories, that they awoke to find themselves being dug out of heaps of ruins in their cellars. A member of St. Bride's Congregation, who had been in church during the day, received such injuries in the crash of her dwelling that she survived but a few hours. Mr. Stewart, preaching within a short distance of her desolated home, referred, after his usual manner, to that awful night, in order to induce his hearers to flee "to that hiding-place from the storm which the Lord has so mercifully provided."

"In that night," he said, "'the voice of the Lord was upon the waters; the God of glory thundered; the voice of the Lord was powerful; the voice of the Lord was full of majesty;' but now, my beloved friends, it is in 'the still small voice' of mercy that the Lord makes Himself known; His word is, 'Turn ye, turn ye, for why will you die?' 'I have no pleasure,' saith the Lord, 'in the death of the wicked, turn ye at my reproof; behold, I will pour out my Spirit upon you, I will make known my words unto you.' Now, then, repent of your sins, and turn to the Lord. Come to that Saviour who so graciously invites you; 'believe on the Lord Jesus Christ, and thou shalt be saved.' Oh, that the Lord would incline every soul cordially to accept the offered rest!"

A few weeks afterwards he united with some of his Reverend brethren in again contending for "the faith once delivered to the saints," by declaring the proper Deity of our Lord Jesus Christ in one of a series of Lectures preached at Christ Church, on "The Unitarian Controversy."

The Socinian heresy was, perhaps, of all others, that which most shocked him. Gentle as was his disposition, and remarkable as was his habitual charity, he felt, towards those who refused to adore His Divine Master as the Son of God, an "anger"* akin to that which the Great Exemplar manifested towards the unbelieving Jews. Whilst he could not but pity any who were so unhappy as to hold Socinian doctrines, the very presence of such persons, as of those who dishonoured his good Lord, was painful to him; and they who have traced in his loving spirit a resemblance to St. John, might sometimes be reminded, by his conduct, of the anxiety which that Apostle is said to have shewn to escape from the company of Cerinthus.† On the occasion mentioned above, many passages of his discourse were highly characteristic. In speaking of the theme assigned to him, he said,—

"Whilst I deeply regret my total inability to do justice to so great and glorious a subject, this is my consolation: That if the highest among the orders of the Host of Heaven,—one, for instance, of the Seraphin, who burn with love, or of those mighty angels who excel in strength, —was to have united in him not only his own powers, but the powers of all the numerous choirs who surround the Throne, and, thus endowed, was commissioned to speak forth the excellences of the Lord Jesus Christ,—even his exalted faculties could not sufficiently make known His worth. His love alone has a height, a depth, a length and breadth, which passeth knowledge."

In alluding to the topic which a (so-called) Unitarian

* St. Mark iii. 5.

† See the story, and reflections upon it, in Milner's Church History, Cent. I. Chap. xv.

Minister intended to discuss, by way of reply to his Lecture, he declared,—

"I had rather my hand were burnt off than publish such a sentence as my own creed; and as for preaching upon it, rather than thus defile my lips, my prayer should be, that my tongue might cleave to the roof of my mouth."

Deprecating the application of the Christian name to those who deny the Deity of the Lord Jesus, he thus addressed professing members of the Church of England:—

"Suppose you should visit a prison; that at your entrance you should come to the cell of a prisoner confined for horse-stealing, an ignorant man, who could neither read nor write; that you should next pass to one found guilty of manslaughter, a dissipated person, who, when intoxicated, had given a death-wound to one of his companions. You were shocked, as well you might be, at these low and base crimes. You then entered a third apartment, and there you observed a person of courteous manners, of gentlemanly address, who spoke to you in a benevolent manner respecting the other criminals. You asked the keeper of the prison why he was confined? His answer was,—'This person is here for high treason; he has concerted a plot against the king's son; and, mild as his language to you is, he is constantly teaching the prisoners to rebel against the crown prince.' If, after this report, you were to say to this prisoner,—'Sir, I am very sorry to see you here: it is a very hard case that you should be imprisoned, for you have only made a mistake in the interpretation of some parts of the statute-book containing the law of the land, and therefore I will give you my hand, and acknowledge you as a loyal and faithful

subject of the king.—I ask if this would be true charity?—true brotherly love? Would it not be leaving the prisoner in his error, and encouraging him in his evil course? Would it not be even worse than this? Would it not, by calling him a loyal subject, while he was speaking treasonable language, be like exciting him to commit other overt acts of treason, and thus make the proof of his guilt more easy, and his condemnation more certain at his trial? Assuredly it would. But if in a kind and candid spirit you were to say to him,—'You have committed one of the highest crimes of which a subject can be guilty: you have attempted to dishonour the king's son, and to deprive him of his father's throne. I recommend you at once to cast yourself at his feet, and sue for mercy: the day for holding the assizes is not yet come, though it is near at hand, and he may forgive you—therefore, make no delay, but at once acknowledge your offence. I will, with all my heart, assist in your application.' Would not this be true charity—unfeigned love—real liberality? For you might thus save the prisoner's life; since the more he respected your character for kindness and for candour, the more likely would he be to attend to your counsel and be swayed by your advice. This, my friends, is the true Christian course to be pursued with those who blaspheme the name of our Lord and Saviour Jesus Christ: not to flatter them by calling them Christians, and taking counsel with them upon matters of religion, as if their 'damnable heresies,' as the inspired Apostle St. Peter calls them, 'denying the Lord that bought them,' were but trivial errors; but in sincere Christian love to tell them you deeply feel for their danger—that there is no sin that you can conceive of greater than that of dishonouring the Son of God—even Him of

whom it is declared .... 'that all men should honour the Son, even as they honour the Father.' .... And this I can, with the greatest truth, say, is my motive for not calling a blasphemer of the Lord Jesus Christ a Christian; that by giving him the name I might deceive him, or encourage him in a most dangerous error. I can lay my hand upon my heart and say, it is from no ill-will, from no bigoted, sectarian, or anti-christian spirit; it is with a view to his real peace here and his everlasting welfare hereafter. For whilst I bear the affection of a son to the Church of which I am a member, and esteem it a high privilege to be one of her ordained ministers, my object for years has been, to unite in prayer to God for the outpouring of the Holy Spirit, 'all that love the Lord Jesus Christ in sincerity,' desiring the coming of that blessed day (oh, that the Lord would hasten it!), when all strifes, and divisions, and heart-burnings among Christians may terminate: or if there must be a contest, this may be the only one—who shall love their Saviour most, serve Him best, and sing His praises in the highest notes."

In the summer of 1839, after his usual visit to London, he went with his wife and daughters to Oxford, in order to spend a few days with his sons, who were then resident there as students. Upon his return to Liverpool, he recommenced his pulpit ministrations by a sermon from the words, "Peace be to this house," which began thus:—

"After a temporary absence with my family, the kind providence of our Heavenly Father permits us, my beloved friends and Christian brethren, again to meet together in this hallowed sanctuary;—a sanctuary endeared by many sweet remembrances of the presence of our Lord, and of

His special blessing on the ordinances of His house. When we bear in mind the uncertainty of human life, how little we know even what a day may bring forth, and reflect upon the comparatively trivial circumstances upon which great events frequently depend; the meeting together again of a minister, and the people committed to his charge, should in an especial manner solemnise the mind. For though their separation may have been comparatively short, their reunion in the house of the Lord may lead to the anticipation of that all-important day, when, raised from their graves with all to whom they have ministered, the Lord's servants will be called to give an account of their stewardship, and their hearers of the effect of their ministry."

This was the introductory discourse to an exposition of a portion of the eleventh chapter of St. John, which he subsequently printed, under the title of "The Family which Jesus Loved;" and this work illustrates, perhaps more strikingly than any other of his publications, the peculiar style of his preaching. It abounds in statements which exalt the Saviour; in affectionate appeals; in comforting suggestions to the afflicted; and in pointed applications of truth to the details of common life. Alluding to Mary's choice of the good part, he said:—

"It is not absolutely necessary that you should be in health—that you should be surrounded by many friends—that you should be learned—that you should have the comforts and conveniences of life. These may all be dispensed with; but this is essentially necessary: there is no living in peace, no dying in peace, no dwelling in a future state in peace, unless Jesus be ours, and we are His."

After quoting the inspired description, "It was that Mary which anointed the Lord with ointment," he added:—

"Oh! that you, my dear young friends, would take example from Mary—that when your name is mentioned, it may be with some sweet designation! It was that Mary who watched by the couch of her aged mother. It was that Mary who was so considerate to the poor. It was that Mary who had 'the law of kindness upon her lips;' who spoke evil of no one, but was always ready 'for every good word and work.'"

On the message sent by Martha and Mary, he remarked:—

"They do not send to our Lord with any panegyric upon their brother, or mention any quality of his that might interest the Lord in his favour. They do not say, 'He who loves Thee,'—but, 'Behold, he whom THOU LOVEST is sick. He has a death-like malady, on whom, though by nature a child of wrath as others, you have graciously set Your love.' This is the message these pious sisters sent. Surely we may learn from them on what ground to build our faith, and how to shape our prayers—not upon our love to the Lord Jesus (for this, alas! will be at best but cold and faint, selfish and variable), but upon His love to us; a love as free as it is strong; a love that many waters cannot quench; a love of which it is said, 'Having loved His own which were in the world, He loved them unto the end.' Think, then, my beloved friends, of the different marks of His love to you. I might mention His taking your nature upon Him; His dying for your sins; His placing your lot in a Christian land; His giving

you friends, who, when you were but an infant, brought you into His visible Church. But I do not dwell so much upon these marks; although these are all strong proofs of His love. The proofs to which I would more particularly refer, are, His calling you by His grace, bringing you out of darkness into His marvellous light; preserving you from sin by the inward strivings of His Spirit, or correcting you when you did not attend to these strivings, and then restoring them to you; answering your prayers, and, amidst all your errors and infirmities, still preserving you; so that though 'faint, you are yet pursuing;' and can use the Apostle's words, 'Having received help from God, I continue until this day.' Think of these marks of His love to you; and having thought of them, having also considered the shortness and the confidence of this message like these pious sisters send to Jesus, and like them say, 'Lord, behold, one whom Thou lovest is sick! I acknowledge myself unworthy of such a high and blessed privilege; but as Thou hast, of Thine own free and sovereign grace and mercy, set Thy love upon me, grant me that relief for which my present trial calls. I am sick of sin; I am sick of an evil, unbelieving heart; am sick of the temptations of a wicked world, and of a still more wicked spirit: Lord, look upon my affliction and my pain, and forgive all my sins.' My beloved friends, this is the way to derive practical benefit from these pious and affectionate sisters."

All the Lectures are peculiarly adapted to refresh mourners, or to produce whole-hearted allegiance to the Lord. There is an affecting simplicity, united with earnestness and love, in almost every page.

The following letter, written to a member of his Congregation who was mourning the loss of a beloved

daughter, shews how he could apply to particular cases the instruction which these public discourses contained :—

"*St. Bride's, Liverpool, 15th July*, 1839.

"MY DEAR FRIEND,—Mr. D—— called on Saturday evening to inform me of your dear daughter being taken to the bosom of her Saviour. May that same gracious God who has given such blessed proofs of His love in preparing her for His everlasting kingdom, strengthen and support your soul under this heavy bereavement. For although it must have been for some time expected, the very grace that your dear sainted child manifested must make the trial more severe. Blessed be His name for His gracious word, 'I will not leave you comfortless; I will come unto you.' You have known His tender mercy in former trials. He is still the same—as much the Father of mercies and the God of all comfort, as when He supported you under the loss of your much-beloved daughter Mrs. R——. How He has honoured you—blessed are you indeed above many,—in being the parent of another, and another of the spirits of the just made perfect! What still greater blessedness awaits you at that day when the Lord shall bring them with Him! It is indeed a consolation to hear Him say, as He did to Martha: 'Thy daughter shall rise again!' Yet a little while only, and He that shall come will come, and will not tarry; then He will shew us that all has been in love—that He has housed another of your lambs before the storm sets in. May you be enabled to keep Him more in your eye, that, seeing your beloved children now with their Lord, they may draw your heart nearer and nearer to Him.

"It will be a great kindness if any of the family will let me know how you are, and give me any particulars respect-

ing her latter days. Mr. D—— told me how peaceful they were. On the next Sabbath, D.V., I am to preach on those words in the eleventh chapter of St. John: 'Our friend Lazarus sleepeth, but I go to awake him out of sleep.' The calm and sweet composure of your dear daughter's last hours brought this text to my mind when I saw him.

"May He keep you in perfect peace. Pray remember me very affectionately to all your dear family.

"My dearest wife unites in kindest remembrances and in sincerest sympathy.

"Believe me to remain, my dear friend,

"Yours very affectionately,

"J. H. STEWART."

It was usual at that time in Liverpool to hold four great religious meetings during each year—for the Church Missionary, Jews, Church Pastoral-Aid, and Irish* Societies. He still continued to take great interest in such celebrations. Chancellor Raikes generally came over to his house on the evening before the Sunday on which the sermons for one of these Societies were to be preached; occupied what he called his "Prophet's chamber;" and stayed with him until after a public breakfast on the following Tuesday. Quiet chat with his old friend, who was remarkable for his conversational powers, used to occupy some of the intervals between the public assemblies. A party of Christian friends generally breakfasted at his house on the Monday, and he took especial care to turn the whole season to good account.

At the Jewish anniversary of this kind, which took place in September, 1839, it occurred to him, whilst meditating

* The Church Education Society for Ireland was substituted for the Irish Society in every alternate year.

on his speech for the public meeting, that, as the Jewish day of atonement happened on the following Wednesday, it was desirable that special prayer for the unbelieving Jews should be offered by Christians on that morning. Accordingly a prayer-meeting was held in the Music Hall, which was attended by the Rev. H. M. S. Alexander, afterwards Bishop of Jerusalem; about fourteen other converted Jews; the Revds. Dr. M'Neile, Mr. Falloon, and Mr. Knox; and between three and four hundred other persons. "There was," wrote Mr. Stewart, "a very sweet spirit in the assembly, and apparently very great freedom in all our prayers."

In October, when preaching a Sermon, which he afterwards printed, to Young Men, he thus exhorted them to adopt a decidedly religious course :—

"Oh! my dear young friends, could I hope that anything I could say from my own experience would influence you, such is the love I bear you, such is my earnest desire for your present as well as your eternal happiness, that, although unwilling to speak of myself, I would as a father assure you, that since the time that I was led by Divine grace to follow Christ, to choose Him as my Lord and Master, I have never for a moment repented of the choice. On the contrary, I can with the strictest truth declare, that if I had not a hope of eternal life, but confined my hopes entirely to this present scene, by far the most happy part of my life has been that period in which it has been my aim, however imperfectly, to follow the Saviour. And thus, I am assured, it will be with you. For, amidst the great variety of persons with whom I have met during a long ministry, I have never met with one instance—no, not with one single instance—in which those who have, by Divine grace,

counted all things but loss for Christ, have repented that they had thus done."

His habitual aim in preaching was to persuade his hearers to separate from the world, and be thoroughly Christian. Convinced, alike by faith and experience, that consistent piety is honoured of God, he spoke as desiring to introduce others to a participation in his own happiness. His addresses from the pulpit might well have been described as repeated echoes of a Scripture, part of which formed the text of one of his ablest sermons—"That which we have seen and heard declare we unto you, *that ye also may have fellowship with us:* and truly our fellowship is with the Father, and with His Son Jesus Christ: and these things write we unto you, that your joy may be full."

His pastoral visits were made in the same spirit. He would go again and again to a person afflicted with chronic sickness or troubled in mind; and though of course there was some difference in his treatment of different cases, it may, it is believed, be safely said, that his constant effort was, *to induce men to receive the grace of God*, by enlarging on the power and love of Christ, or by shewing the blessedness of a real Christian.

For a person of a desponding spirit he wrote:—

"Let your case be ever so bad, your feelings ever so wretched, your sins ever so great, hear this word,—'Look unto me, and be ye saved; for I am God, and there is none else: come unto me, and I will give you rest; the blood of Jesus Christ cleanseth from ALL sin.' I have known some more distressed than you, who afterwards obtained comfort by coming simply to Christ. Come just as you are. You can bring nothing of your own but sin. Our best

righteousness is polluted. He *frankly* forgives. You put a greater honour upon your Lord by believing His word, and coming just as you are for every thing, than by all your fastings or humble feelings. 'Him that cometh I will in no wise cast out.' Make no vows, they only bring you into bondage. . . . . We shall kneel down and offer up a prayer in the name of the Lord."

The following extracts from letters written to him by a bereaved father may serve to shew how his pastoral visits were sometimes blessed of God.

"DEAR AND HONOURED SIR,—I hope you will indulge me in trying to express to you a little of my own and my beloved partner's deepest gratitude to you for the kind and Christian sympathy you have shewn us in our affliction. Our hearts shall never, never forget your visit to our house of mourning on Sunday. You came with a rich blessing; and the savour of it will, I hope, long, long continue. . . . . May the Lord, who so honours your ministry, multiply the peace which He enables you to preach to others. —Most respectfully and gratefully yours, ———."

He had been much gratified, in the Easter week of this year, by a visit from three gentlemen, who came as a deputation from some members of his Congregation, requesting him and his wife to sit for their pictures, that they might be presented to him as a mark of esteem. The pictures were accordingly painted in oils, by George Patten, Esq., A.R.A., and were presented towards the close of the year, accompanied by the following letter from Sir John Salusbury, who was then Churchwarden of St. Bride's:—

"2, *Huskisson Street, December* 7, 1839.

"MY DEAR SIR,—As chairman of the Committee appointed by the members of St. Bride's Congregation for

carrying out their unanimous desire that faithful portraits of their beloved Pastor and his amiable consort should be handed down to posterity; and that object having been fully attained by employing Mr. George Patten of London, who has realized their wishes in a most able and satisfactory manner; it now becomes my pleasing duty, in the name of that Congregation, to request you will do them the favour of accepting these portraits; deeming this the best and most permanent mode of testifying to after-ages, with what affectionate regard and esteem you were beloved by those who knew how to appreciate the privilege of.... your ministry; and who are also anxious to perpetuate their deep sense of gratitude for the earnest and unceasing zeal ever manifested by you for the spiritual welfare of that flock which, under the providence of God, has been committed to your charge. That you, my dear sir, may long be spared to adorn that field of ministerial labour for which you are so eminently qualified, and that you may experience in your own soul a double portion of that Spirit which you so earnestly desire may be shed abroad in the hearts of all your people, is the fervent prayer of your attached Congregation, as well as of

"Your faithful and affectionate friend,

"JOHN S. P. SALUSBURY."

A postscript declared the "heartfelt concurrence" of the other members of the Committee in the sentiments expressed by their Chairman.

This kindness of the Congregation much refreshed him. He referred to it afterwards, in his Diary, as one of the "many, many mercies" vouchsafed to him by the Lord, on account of which he wished to devote a morning to special prayer; and it came at the close of a year which

he reckoned "by far the most prosperous" of those which he had spent in Liverpool. The Congregation had increased; the number of communicants had been enlarged; he could trace the goodness of God in his house as well as in his ministry: and his heart was overflowing with gratitude.

"I feel," he wrote on the 9th of the following January, "as if there was no person who ought to be so thankful as I am. I can truly say,

> "'When all Thy mercies, O my God,
> My rising soul surveys,
> Transported with the view, I'm lost
> In wonder, love, and praise.'"*

"O Lord, for Thy dear Son's sake, accept my humble praises. I am not worthy of such an honour as to perform a service in which angels delight, but still, for Thy dear Son's sake, accept my grateful praise. Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits."

The following letter was written to the son of an old friend, who was going out as a Cadet to India.

"*St. Bride's, Liverpool, 11th August*, 1840.

"MY DEAR MR. ——,—Having been informed that you are very soon to set sail for India, the deep interest we take in your welfare, and my earnest desire for your present and future happiness, will not permit that you

* Addison's Hymn was a great favourite with him; serving as a vent to his abounding thankfulness. He generally selected a portion of it for the song of praise at family worship on his birthday; but was often so overpowered by his grateful emotions, that, when reading a few verses beforehand, he could hardly pronounce the words.

[illegible] [illegible] [illegible] [

the best of mothers, who gave me the kindest and wisest counsel, I for a little chose another path; but His mercy took me by the hand, and has shewed me where true happiness was to be found. The change commenced with a few sentences of secret prayer, entreating the Lord to shew me the way wherein I should go; to grant me the blessing He had given to His people; to give me a taste for true religion. These short prayers He answered; opened my understanding to understand the Scriptures, and gave me a new heart and a new spirit. I counsel you, then, my dear Mr. ——, as I would do one of my own beloved sons, to ask the Lord thus to help you. If it be only for five minutes night and morning, try to pour out your heart. Perhaps all that you will be able to utter at first will be, 'Lord, have mercy upon me; Lord, convert my soul; Lord, remember ME with the *favour* Thou bearest to Thy people.' These short prayers, if continued, you will find effectual. You will find an inclination to read at least some portion of the Scriptures: you will feel also your heart drawn towards good men, and a shrinking back from what is foolish, and especially from what is sinful. Oh, that the Lord would give you such a heart—only ask Him for it, and He *will give* it you. I would recommend you also to be particular in the choice of your companions. Especially choose men of truth and principle—men who have no secrets, but who are open as the day. Especially avoid profane persons; they are generally ill-tempered and soon angry. I would further recommend you to cultivate the acquaintance of truly sensible and devoted females: their kind manners and sweet conversation make religion pleasant, and their experience often enables them to give important counsel in the most friendly manner. As to bad women, I need not say that they are

to be shunned as among the greatest of pests; for there is no saying the extent of the wickedness into which they have led those who have been enticed by them. You perhaps may think that I am writing you a sermon. Call it, instead of this, a 'love epistle,' for it is the love I bear to you which makes me speak thus plainly. I wish you well with all my heart, and I know where you will be happy. It is where St. John found his happiness—in leaning upon the bosom of his Saviour. Try to imitate him. Think of his love, his kindness, his courage, his faithfulness; never forgetting his Friend, but whom he loved, loving to the end. As minor things, but still those which are essentially useful, I would recommend early rising, regular habits, punctuality, and particularly that attention to truth that, whether your promise concern great or small matters, your word should be esteemed your bond: '—— has made a promise, and I am sure he will fulfil it.' Shall I add, cultivating a meek spirit, and especially avoiding that pertinacity which often leads to fierce disputes, even regarding very trifles. A humble spirit is, in God's sight, of great price; and there are no persons whom men in general are so fond of humbling as the proud; whilst it is the meek who inherit the earth, and delight themselves in the abundance of peace. But I will not fatigue you with any further remarks: my prayer is, that God may bless, preserve, and keep you. There will be many inquiries after you; and I trust they will be answered by intelligence which may gladden your friends. I herewith send you a letter to the Bishop of Calcutta.

"Believe me to remain, my dear young friend,

"Yours very affectionately,

"J. H. STEWART."

Shortly afterwards, a lady of rank having asked his advice with reference to a person distressed in mind, he wrote:—

"*St. Bride's, Liverpool, August* 21, 1840.

"MY DEAR MADAM,—The course I should recommend your Ladyship's young friend to pursue, is, if not already done, to obtain clear views of the Gospel of our Blessed Saviour, as the Lord's appointed remedy for the salvation of a lost sinner. First: that the Law of God requiring supreme and unceasing love to God in thought, word, and deed, and to love our neighbours as ourselves; all have come short of this perfect standard; and having once fallen short, according to the nature of a law, no subsequent act that man can perform can relieve him from the penalty the Law has denounced. The most holy person, therefore, who ever lived, stands, *in this respect*, upon a par with the greatest sinner—that he can only be saved by the merits of the Lord Jesus Christ. He must, as a sinner, apply to Him, renouncing every other hope, and in simplicity receive Christ as *all his salvation*.

"The obtaining clear views upon these points tends to free the mind from anything like cleaving to self, in our acceptance before God. And this is one great cause why many excellent persons do not obtain peace in believing:—that, almost imperceptibly, they are taking pleasure in their frames and fervent prayers and devotional feelings, instead of resting solely and simply upon that which our Lord Jesus Christ has done and suffered.

"If your young friend has obtained these clear views of the Gospel, then I would recommend her, when the least doubt or discomfort comes over the mind, to cast herself simply upon our Blessed Saviour. 'Jesu our Lord, Thou of God art made unto us wisdom and righteousness, sanc-

tification and redemption. Be thus to me. I come as the chief of sinners, having nothing to bring with me but my sin. It is Thy precious blood alone, that can wash away my sin—Thy perfect righteousness alone, that can make me acceptable in the sight of God—Thy merits and intercession alone, that can obtain for me the Holy Spirit—Thy grace, that can supply all my need. To these I look, on these I depend. Thou art my All in all. It is by Thee alone I can come to the Father and obtain favour in His sight.'

"Having done this, I would recommend her to seek a consciousness of this, so that when she asks herself, 'Do I believe in the Lord Jesus Christ?—do I trust my soul entirely upon Him?—have I renounced every other hope, and am I willing to be saved by Him alone?' she may be able to say, '*I do;*' as the Ethiopian did when he said, 'I believe that Jesus Christ is the Son of God.'

"Having thus cast herself upon the Lord and obtained this consciousness, I would recommend her to take the comfort which the Scriptures give to those who thus simply and sincerely believe: namely, that they have obtained that precious faith which justifies; that there is no condemnation to those who are in Christ Jesus; but that, being justified by faith, we have peace with God through our Lord Jesus Christ.

"Having thus obtained a Scriptural hope, by a simple resting upon the Rock, I would recommend her to seek to confirm that hope by the fruit of the Spirit. For, as St. Peter declares, it is as these graces are more and more manifest, that the believer will obtain a more abundant entrance into the heavenly kingdom; or he will become, if I may use the expression, more sensibly convinced of his union with Christ, in the same manner as a person would

be more fully persuaded of the life of a tree, when he saw it, in summer, full of fruit, than he would be if, digging down to the roots, in winter, he beheld the sap there.

"The more distinct justification and sanctification are kept, the better. In our justification, we continually come with an empty hand, that we may be justified by His merits. In our sanctification, we must judge by the fruit of the Spirit—love, and peace, and joy, and brotherly kindness, &c. &c. The advantage of keeping them distinct is this: that, having the consciousness of faith, we shall seek the grace of the Spirit, with this comfortable hope, that we are in Christ, although we are not so conformed to His Image as we desire to be. This will produce something of the frame of which the Apostle speaks, as sorrowful, yet always rejoicing—sorry, yea, deeply sorrowful for those remains of indwelling sin, and those appearances of the old nature, which he still feels to be in me; but always rejoicing in that Blessed Saviour, who has been pleased graciously to receive so miserable a sinner.

"This course will, I trust, by the Divine blessing, be found beneficial. Your Ladyship is quite right in saying that spiritual joy will generally be much affected by the bodily health, since the mind and the body are so closely united that they naturally affect each other.

"Although, therefore, I have not the pleasure of knowing your Ladyship's young friend, yet hoping to meet with her *in that day*, my prayer is, that the Lord will fulfil to her the promise made in the last verse of Psalm xxix., strengthen her in her outward frame, and grant her peace in her inmost soul. Yesterday was the twenty-fourth anniversary of our marriage-day—many, many mercies have marked the intermediate space, and we still have the hope of being called to the marriage supper of the Lamb.

May we, without one exception, meet all you love there. With our united kindest remembrances,

"Believe me to remain, dear Lady L——,

"Yours very respectfully,

"J. H. STEWART."

To the same lady he wrote again on the same subject:—

"*St. Bride's, Liverpool, Sept.* 8, 1840.

"MY DEAR MADAM,—It affords me very sincere pleasure that I should be the means of giving any comfort to one of your Ladyship's friends, so earnestly inquiring the truth, and so desirous to honour our Lord.

"In reply to her inquiry what I mean by seeking a 'consciousness' of faith, I would say, that I mean this—God has given us a faculty by which we perceive what passes within us: we are conscious, for instance, of what our thoughts are, what our desires are, or what our feelings are. When, therefore, we would know our real state, we put this question to ourselves,—Do I believe in the Lord Jesus Christ?—that is, do I entirely rest my soul upon Him, and upon that which He has done and suffered? or do I disbelieve; that is, do I refuse or neglect thus to cast my soul upon the Saviour, or am I doubtful whether I do or not? If we examine ourselves closely, we shall find that we are in one of these three states: believing, unbelieving, or doubting. We may then proceed further, and inquire —If I doubt, wherefore is it? How can I doubt His power when He was declared to be the Son of God by His resurrection, and has all power in heaven and earth given to Him? How can I doubt His willingness, when He came into the world expressly to save the lost; invites the

chief of sinners to come to Him without money and without price; and declares that him that cometh He will in no wise cast out?

"If, then, there is no reasonable cause for my doubting, let me strive, or rather let me entreat the Lord, to dispel all my fears by coming at once and casting my soul upon the Saviour; and let me not rest till I am conscious I have done this—till I can say with the Ethiopian, 'I believe that Jesus is the Son of God;' with the Psalmist, 'He is all my salvation and all my desire.' The difficulty of attaining this consciousness arises from this: that in ordinary things we are conscious of what passes within us by the mere exercise of our reasoning powers; but in spiritual things, as faith is the gift of God, we are indebted to the Holy Spirit for our consciousness of believing; He bearing witness with our spirit that we are the children of God. It is from His withholding His influence, that doubts arise:—Have I come? have I come aright? or if I had come aright, would such and such things take place? Therefore it is that forsaking sin, renouncing also every other hope, and simply casting the soul upon the Saviour, are so essential for our peace; for if we willingly continue in any one known sin, or are in any wise trusting in anything of our own, the Spirit will not give His testimony. Although, therefore, the direction, 'Believe on the Lord Jesus Christ, and thou shalt be saved,' appears so simple, it is found experimentally to be a great difficulty, since it strikes at the root of our natural love of sin and of self-boasting; but however difficult to nature, it becomes easy to grace, for His strength is made perfect in weakness. I trust the above explanation of seeking after consciousness of faith, will suffice. It has this particular advantage, that it leads the soul at once to the Saviour, and, when

attained, enables the believer to seek after the fruits of faith with this blessed hope, that, although he sees many things in himself to lament over, to confess to God, to bring continually to his Saviour for fresh forgiveness, to watch against or to pray against, yet withal he is a saved sinner, accepted of the Lord: and holding fast to Him, He will give him more grace—carry on that good work which He has begun till the day of Christ. I published, some time since, a volume of Sermons, entitled, 'Sermons principally designed to strengthen Faith and increase Devotedness.' The early discourses give some of the first principles of the Gospel; the others are for the edification of Christians. Perhaps your Ladyship may have them, or they are at Seeley's or Hatchard's. The Lord has blessed them for the instruction and consolation of some of His people. We are much engaged in preparing for our Jewish Festival. As your Ladyship takes an interest in the Lord's ancient people, I send you the list of our Meetings.

"Pray present my very kind remembrances to Mr. F.; and wishing your Ladyship, and all under your roof, and your young friend, every blessing,

"I remain, my dear Madam,

"Yours very truly,

"J. H. STEWART."

The Jewish Festival, to which he referred in the last of these letters, was followed, a few weeks afterwards, by another Meeting on the Jewish Day of Atonement, similar to that which had been held in the previous year. He also took the opportunity afforded by the presence of several friends of Judah at the time of the Meetings, to consult his brethren "on the propriety of having a course of Lectures on the Jewish Subject;" and in the course of

October issued a syllabus of such a course, which was afterwards preached in St. Bride's by himself and nine of his friends.

The first Lecture, which was delivered by himself, related to the design of the whole series, the importance of an accurate knowledge of the prophetic Scriptures, and the spirit in which the study of them should be conducted. Dr. Tattershall, remarkable for his ability as a close reasoner, then laid down, with great force of argument, the rules to be observed in the interpretation of the prophetic Scriptures. Chancellor Raikes followed in an eloquent Sermon upon Man's original state; the dominion then given to him over the earth; the loss of that dominion by sin; and the promise of full restoration by the seed of the woman. Mr. Buddicom, the author of "The Christian Exodus," discoursed on the unfolding of the promise in the call of Abraham. Mr. Ould explained its further unfolding by the prophet Nathan's message to David, in connexion with the prophetic Psalms. Mr. Bates pursued the same track, shewing how the original promise had been further unfolded by the prophet Isaiah. Mr. Grimshawe preached upon the suspension of the promises to David in consequence of the sins of his successors, and the introduction of "the times of the Gentiles." Mr. Fremantle recalled attention to the blessings still in store for the Jews; explaining how the Old Testament promises had been confirmed by Zechariah's inspired hymn. Mr. Dallas then delivered two Lectures on the certainty of the restoration of Judah and Israel at the end of "the times of the Gentiles;" the signs of the approach of the close of these times; and the blessings or judgments to be expected after the restoration of Judah and Israel. Mr. M'Neile afterwards preached on the glorious Advent of our Lord Jesus Christ;

and Mr. Stewart delivered a concluding Lecture, with a practical improvement of the whole course.

Much instruction, on a most interesting but often neglected subject, was thus set before the Christians of Liverpool. The Lectures have since been printed,* and may fairly be considered as having been the means, through God's blessing, of increasing in many minds, not only an acquaintance with the destiny of the Jews, but attention to the sure word of Prophecy respecting the appearing of "the great God and our Saviour."

In the autumn of 1840, an Expedition was fitted out at Liverpool for exploring the river Niger. Mr. Stewart thus became acquainted with some of the Officers of Her Majesty's Navy, to whom this duty was assigned, and took much interest in the undertaking; which, it was hoped, might tend to the abolition of the Slave-trade in Western Africa. On Sunday, 22nd November, he held a special afternoon service in St. Bride's, in order to seek the Lord's blessing on the Expedition, and to address those of the crews of the exploring vessels who chose to attend. He afterwards had the delight of knowing that God had blessed the word which he then spoke to the conversion of a person who had joined the congregation merely to see the sailors.

The Rev. Aubrey Townsend, with whom he had much satisfaction in working for more than a year, became his Curate in 1841, and shortly afterwards he was again occupied in preparing for a Confirmation.

Subsequently he paid "very pleasant" visits to Feniscowles, in Lancashire, and to Davenham, in Cheshire,

* "The Destiny of the Jews, and their Connexion with the Gentile Nations, viewed practically in a Course of Lectures delivered at St. Bride's Church, Liverpool, by several Clergymen of the Church of England." London: T. Hatchard.

where one of his sons had recently commenced his ministry as Curate to the Rev. Thomas France.

He always paid great attention to the news of the day: and many events of the year 1841, both in the political and in the religious world, were very remarkable. But no public occurrence at that time more deeply interested him than the erection of a Protestant Bishopric at Jerusalem. His love for God's ancient people was so strong, that few incidents connected with their welfare escaped his notice, and any effort on their behalf in "the Holy City" had always peculiar attraction for him. His joy on this occasion was much increased by the circumstance that the Bishop was a Jew, and that Jew his friend Mr. Alexander, a Hebrew of the Hebrews, for whom he had long entertained a warm affection.

In the spring of 1842 he went to Edinburgh with Mr. Baptist Noel, as a deputation for the Church Missionary Society. "My visit to Scotland," he afterwards wrote, "was a season of refreshment to me, and, I trust, of comfort to others." In the course of the summer he wrote to one of his children, then staying with other members of his family at Westridge, in the Isle of Wight:—

"MY VERY DEAR ——,—Although your dear brother, as well as myself, are deprived of the pleasure of giving you our personal congratulations, we are not unmindful that this is your birthday; nor have I ceased to give thanks to the Lord for His goodness to you thus far, and to entreat that you may daily grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

"Birthdays are sacred opportunities: are seasons for calling to remembrance the Lord's manifold mercies, our own shortcomings, our failures in our love and devoted-

ness to our Saviour: times also when, in dependance upon the Lord, we may commence anew in our Christian course, profit by past mistakes, and form resolutions for the time to come. I trust, my dear ——, that every returning birthday convinces you more and more deeply that there is but one path to happiness; that to be carnally minded is death; but to be spiritually minded is life and peace; that we were sent into this world for a higher purpose than to be amused; that we are not our own; that we are bought with a price, and that price the precious blood of the Lord Jesus Christ; that we should glorify God in our bodies and our spirits, which are His. I have found, by long experience, that the more steadily I have been enabled to pursue that path, the more happy I have been. It is my very affectionate love for you that leads me to bring this to your remembrance, not doubting but that every year that we both are spared, I shall have still greater cause for praise and thanksgiving for you. Entreating for you every blessing, with kindest love to all with you, believe me to remain, very dear ——, your very affectionate Father,

"J. H. STEWART."

As the result of his frequent meditation upon the Bible, its language was continually upon his lips. In the commonest concerns of life he found remembrancers of revealed truth; and often referred to Holy Scripture in a manner which, in persons less heavenly-minded, might have seemed unduly familiar; but which, in him, was the natural consequence of constant communion with God. Out of the abundance of his heart his mouth would speak at all times the praises of the Lord; and when he had to decide on some doubtful question, his judgment would evidently be

biassed by the recollection of a treasured text. Thus, in the early days of his ministry, when contemplating a change of residence from his rustic quarters at Hare Green to the great Metropolis, his thoughts were influenced by the charge of Jonadab to his sons,—"All your days ye shall dwell in tents:" and he wrote—"I desire to remember the Rechabites." When, in later years, he seemed to be providentially withheld from the pleasures of the country, he used to say—"My comfort is, that the Lord placed the Levites in *towns*." Soon after the introduction of railways, when some of his friends hesitated, through an apprehension of danger, to avail themselves of steam-conveyances, he spoke of them as "the safest, swiftest, cheapest, and most pleasant of all public carriages. There is, however," he added, "a chariot which far exceeds it: and, blessed be His name, the vilest sinner may have a seat in this without money and without price." When a young member of his Congregation had given him a purse; he replied—"Accept my best thanks, my dear Miss Sophia. . . . . It teaches me this useful lesson,—'Seek not for the gold that perishes, for the Lord will supply your daily need; but buy gold tried in the fire, that thou mayest be rich.' May the Lord give to you those heavenly treasures in rich abundance, so that you may be satisfied with His favour, and made full with the blessings of the Lord." When he was presented with a copy of Wilkie's "Pensioners," he wrote to the donor:—

"You certainly had an eye to my former associations, in the very humorous print you so kindly left as a memorial of your visit. The countenance of the Chelsea Pensioner reading the *Gazette;* the expressive looks of the Sergeant of the 42nd, in his proper uniform; the Highland Piper,

with his pipe ready for a pibroch, — all might bring to mind the days of the Clans: whilst the several happy faces, at hearing of the victory over an enemy (particularly the Dragoon, holding up his infant, like young Hannibal) *must* produce a certain amount of gratification. Accept, therefore, my best thanks for these pleasurable sensations, but much more for bringing to my remembrance Him who has indeed 'gotten us the victory.' Every where He appears, and nowhere more than in the battle-field, or when deeds of valour are sung. Who has fought like Him? conquering every enemy, and making us more than conquerors: bearing the whole weight of the contest Himself, whilst we, like the persons in your well-executed print, though far from the scene of engagement, still reap all the benefits of the victory. We may take our children in our arms, and hold them up as those who are to fight under His Banner, and who, through Him, shall sing the song of glory."

He acknowledged, by the following note, a present of game which had been sent to him by a Scotch nobleman:—

"My Lord, — Permit me to offer your Lordship my very best thanks for your great kindness in sending us a very handsome box of game. *Handsome*, I may truly call it; for it was so tastefully packed, that the colours of the pheasants' plumage formed a very pleasing contrast to the fur with which they were surrounded.

"How much is there to admire even in a single feather! 'I meditate;' the Psalmist says, 'on all Thy works; I muse of the works of Thy hands.' There is a Divine pleasure in contemplating the works of creation; but who can speak forth the privilege of seeing Him eye to eye,

and face to face, who made them all—seeing Him as an ever-reconciled God and Father in Christ Jesus?

"There is a small work which I have lately read with great interest, called 'Thoughts for the Day.' If your Lordship have it, you will see some very beautiful reflections on the sight of a butterfly (page 162). Your beautiful pheasants' wings brought it to my mind. What an emblem do they present of the vanity of the world, when, towering on the wing, they are in a moment brought down, stripped of their feathers, and pass away! But, blessed be God, there is a most beautiful garment provided for us, that shall never fade—that robe of righteousness, which is to all and upon all them that believe. May you, my Lord, and your dear Lady, and all you love, be for ever clothed with those robes; and whilst you are shewing kindness for His sake to one who humbly desires to serve Him, may He grant to your Lordship all joy and peace in believing.

"Believe me to remain, my dear Lord, your much obliged, and affectionate friend and servant,

"J. H. STEWART."

It was hardly possible to draw his attention to any event without receiving some allusion to Scripture in reply. A friend was once speaking to him of a marriage engagement which had been rather hastily formed. Wishing, according to his usual practice, to put the best construction on what had taken place,* he instantly found an

* He carefully avoided the language of condemnation: and used to advise persons, before they spoke evil of any one, to ask three questions: First, Is it true? Second, Is it kind? Third, Is it necessary? One rule, which he was fond of recommending, was—"Praise by *positives*: blame by *negatives*." Another favourite saying, by which he would set a guard upon the tongue, was, "Slow to promise—quick to perform."

apology for the absent bride by saying, "Well! when we wish to express a good desire for a wedded couple, we say, 'May they be like Isaac and Rebekah;' but Abraham's servant settled *that* business in one day." He would most probably have brought an equally apt quotation from the Bible, to counsel prudential delay, if such a lesson had been desirable. Yet no one who knew him well would have supposed for a moment that there was the slightest irreverence in his allusions to the sacred pages. He was one of those who could say, "Thy word was found, and I did eat it: and it was unto me the very joy and rejoicing of my heart." And it was well written of him after his death: "He was pre-eminently a man of God; there was 'an unction from the Holy One,' that seemed to shine on his beaming countenance; and it was impossible for any one to enjoy the delightful privilege of being admitted to his society without thinking of him in sentiments akin to those so beautifully expressed by Cowper:—

> 'When one that holds communion with the skies
> Has fill'd his urn, where these pure waters rise,
> And once more mingles with us meaner things,
> 'T is e'en as if an angel shook his wings:
> Immortal fragrance fills the circuit wide,
> That tells us whence his treasures are supplied.'"

The following letters to his kinsman, Alexander Haldane, Esq., are in his habitual style:—

"My dear Sir,— . . . Could you have the kindness to favour me with a good impression of a seal containing the *Haldane Arms?* There is a sacredness about the science of Heraldry: it having originated with the Twelve Tribes of Israel, each known by his standard.

"Whilst, however, there is an indescribable pleasure in tracing our forefathers, we cannot but be reminded that

it is our being adopted into the Family of "the King," which is our great privilege. May the Lord give us the privilege of a clear title to this unexampled honour, and grant us to have our conversation as becomes so high a calling.

"Most sincerely wishing you and your dear family every blessing, I have much pleasure in subscribing myself, not only your affectionate cousin, but your brother in the Lord,

"J. H. STEWART."

"*St. Bride's, Liverpool, August* 2, 1842.

"MY DEAR SIR,—Pray accept my cordial thanks for your very interesting letter. Have the goodness also to assure your daughter how much I prize her beautiful emblazonment of the Gleneagles Coat of Arms, upon which we have but to meditate, and thoughts calling us to higher things will be present to the mind.

"*The Supporters*, two towering *Eagles*, with outstretched wings, may well remind us of our Heavenly Father's tender care thus made known by His servant Moses: 'As an *Eagle* stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him.' The *Crest*, also an *Eagle*, with the emphatic word '*Suffer*' placed over it as the *motto* of the Haldanes, may remind us that it was when the eagle-eyed St. John, the disciple whom Jesus loved, was 'our companion in tribulation,' that he saw Heaven opened,' and the slain Lamb standing in the midst of the Throne; and may animate us with this blessed hope, that if we suffer with Him, we shall also reign with Him.

"The *Dexter Upper Quarter* and the *Lower Sinister of the shield*, containing the proper *Haldane Arms, an engrailed St. Andrew's Cross*, may lead us to seek after 'the patience of the Saints.' To this we may be encouraged by the *Upper Sinister Quarter*, containing the arms of the Earls of Lennox, to whom the family of Haldane were united by marriage; their arms being a RED *Cross* surrounded by *roses*, on a *white* or *argent* ground. For surely we may here be reminded of *His* cross, whose 'name is as ointment poured forth,' 'the Rose of Sharon,' and whose 'precious blood' has made *white* those beautiful garments in which His redeemed people shall stand at the great day. Neither is the remaining quarter, the *Lower Dexter*, without its use; for here we see the ground of a *golden colour*, technically *Or*, with a *black* and *white* chequered stripe running obliquely through this part of the shield.

"May we not here reflect upon the chequered scene, which 'the dust' of the world, or the love of gold, produces? For this *Monteith* Quarter reminds us of those family lawsuits which gave rise to many a chequered scene in the Haldane race—sometimes gaining, and sometimes losing, an earthly fortune.

"Thus, whilst each Quarter of the Coat of Arms, viewed separately, may afford spiritual instruction, the whole shield may give us this consolation, that although the old nature may remain in a Believer's heart, the new predominates.

"One *Quarter only* displays a chequered stripe, on a golden ground, and this in a *bending*, or FALLING line; indicative that, in the struggle between nature and grace, the old man becomes weaker and weaker. Each of the three remaining compartments is filled with a *Cross standing erect*, bringing before us the memorable sentence of

the great Apostle to the Gentiles, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' May the Lord, of His infinite mercy, grant to every one who has, or hereafter may have, an interest in the Arms of Haldane of Gleneagles, the spirit of this Apostle; that, living with a crucified Saviour in his heart and a glorious Saviour in his eye, when the Lion of the tribe of Judah, the root and offspring of David, the bright and morning star, shall appear, we also may appear with Him in glory.

"I cannot conclude my letter without expressing my best wishes for your dear Lady. . . . . .

"My dearest wife and family all unite with me in kindest remembrances; and I remain, my dear Sir, with true esteem,

"Your very affectionate cousin and sincere friend,

"J. H. STEWART.

"I shall be very glad to receive the Lanrick Memorials.

"To Alexander Haldane, Esquire."

When visiting London in the May of this year, he had "aided in forming a Society for the Investigation of Prophecy," which held its first sitting in November, at the Vestry of St. George's, Bloomsbury.

Before the Meeting, he wrote in his Diary:—

"*November* 4, 1842.

"How blessed a privilege it is to know that the Lord Jesus Christ, the only begotten Son of God, has by His own blood made a way into the Holiest of Holies; that the Lord Jehovah is waiting to be gracious, and to receive those who come, in the name of His well-beloved Son, as

adopted children, with the compassion of a father—ready to hear and ready to answer every request made according to His will. How blessed, also, to remember that the Holy Spirit is promised, to help our infirmities, making intercession for us according to the will of God. These privileges now bring me nigh. I would, in the name of the Lord Jesus Christ, approach the Throne of Grace; praying that the Lord would open my understanding to understand the Scriptures,—would suggest to my mind such ideas upon the question to be discussed at our Friendly Meeting as may be indeed for edification, and with this view assist me in preparing observations, and in referring to needful books; in short, in His wonderful grace and mercy, dealing with me as a child (unworthy as I am of the name), seeking counsel of his Heavenly Father. Oh, how wonderful is the condescension of the Lord, permitting us to hold communion with Him, inviting us thus to come, directing us to cast all our care upon Him!"

In the following Spring, he preached the last of the Lent Lectures at St. George's, Bloomsbury; his subject being, the duty of prayer and watchfulness in the prospect of the Lord's coming: and about the same time he attended some religious assemblies at Bath, where he addressed the Clergy and others, at a breakfast preparatory to the Meeting of the Jews Society. His address was founded on the inspired words of St. Peter, "The end of all things is at hand: be ye therefore sober, and watch unto prayer;" and was afterwards printed under the title of "The Counsel of the Lord in Perilous Times."

Whilst enforcing the duty of watchfulness, he said:—

"Those who, like some of us, have had to bear the burden and heat of the day, and to watch the progress of

the Church during the great revival of religion which it hath pleased God of His infinite mercy to grant in the present century, have observed that, no sooner did the Lord employ His servants to make known some important doctrine, which had to a certain extent previously been neglected, than the enemy insidiously met this Divine procedure by an attempt to caricature that truth, or by such over-statements as had a tendency to bring it into disrepute, and to make the faithful servants of Christ almost afraid to declare the whole counsel of God.

"Such was the case when that all-important doctrine of Justification by Faith alone was more prominently declared. Immediately the enemy attempted to counteract the benefits the Church of Christ might derive from this blessed truth, by bringing forward such ultra statements as Eternal Justification, Imputed Sanctification, God never being angry with his people, and other similar errors: Satan thus endeavouring, in His subtlety, to poison the minds of professing Christians against the great Protestant doctrine, and at the same time to make the timid afraid to preach the truth.

"So when the active zeal of the Church made it essentially necessary that we should be fully sensible of our entire dependance upon the Holy Spirit for the successful diffusion of the Gospel of Christ; that we should feel experimentally that the Lord of hosts hath said, 'Not by might, nor by power, but by my Spirit:' no sooner was this great truth Scripturally declared, than the enemy attempted to mar the work, by leading persons to look for the immediate revival of the gift of tongues, of miraculous healing of diseases, and other operations of the Spirit: expectations unwarranted by Holy Scripture, and opposed to all sobermindedness. When also it became needful to

prepare the Church for the midnight cry, 'Behold, the Bridegroom cometh,' by setting before her members the Scriptural doctrine of the Second Advent of our Blessed Redeemer, Satan again shewed his deceitful craftiness, in attempting to arrest the progress of this glorious hope, by the introduction of crude theories with regard to the Lord's kingdom, which were accompanied, in some cases, with most erroneous views of the human nature of our Blessed Lord. So, again, at a period still more recent, when, from inattention to the benefits conferred upon those who (in the language of our XXVIIth Article) receive Baptism rightly, and from the ungrounded fears entertained by many weak believers with regard to the partaking of the Lord's Supper, it had become very needful that Scriptural views of both the Sacraments should be set forth; when also much good was likely to arise from making the members of our Church more familiarly acquainted with her sound Scriptural Articles and incomparable Liturgy, and with the many advantages connected with regular Church order and government: no sooner were these things attempted, than the enemy began to sow tares, by magnifying the Sacraments almost above Him who instituted them, and by setting the Church so high, that He who is the Head of the Church was in danger of being kept out of sight or overlooked. But as the devices of Satan to hinder the progress of those grand doctrines to which I have referred, of Justification by Faith, of our absolute need of the aid of the Holy Spirit, of the glorious advent of our Redeemer, have all failed, and we now enjoy the benefits connected with the publication of those Scriptural truths; so we venture to anticipate, by the gracious mercy of our God, it may be in the present case. The Word and Sacraments, we humbly

trust, under the Divine blessing, will take their proper place as the spiritual food of believers."

He described "Watching unto prayer," as—

"That state of vigilance which, while it would lead us, like the prophet, to stand upon our watch-tower to see what the Lord would say unto us, makes us sensible that, without the Divine aid, all our watching is in vain; that we must therefore seek to be in that spirit which is ever ready for communion with God, eager to seize every opportunity of drawing nigh to a throne of grace, valuing the seasons when the Lord is pleased to grant 'the Spirit of grace and supplication' far more than any popular assemblies, however gifted the speakers, or however splendid their oratory."

Towards the close of his address, he made the following statement:—

"I am persuaded that they have made a sad mistake who have overlooked the Jews, or who have shut their eyes to the lamp of prophecy; and who, because they could not explain every little detail, have refused to attend to those great landmarks which the Holy Spirit has given us, by which to trace our path 'until the day dawn, and the day-star arise in our hearts.'—The sober, patient, prayerful study of the Word of God is the best means to deaden the heart to the world,—to produce heavenly-mindedness,—to lead the soul to exalted views of the glory of Christ, of the love of the Spirit, and of the ineffable majesty of the ever-blessed God."

The following was one of his private petitions, as Whitsunday was approaching, on June 3, 1843:—

"O Lord, let not my love wax cold! May I bring forth

fruit in old age. Anoint me with fresh oil. 'Come, Holy Ghost, my soul inspire, and lighten with celestial fire.' Come, and visit the temple Thou hast consecrated to Thyself; unworthy, yea, totally unworthy as I am of being Thy dwelling-place. Come, dwell in me as the Spirit of wisdom and counsel, as the Spirit of love, and peace, and holiness; as the Glorifier of Christ, as the Spirit of grace and supplication. Oh, come into my soul! quicken my dead heart. Come with a full blessing, for Jesus Christ our only Lord and Saviour's sake."

In this summer, St. Bride's being closed for repair, he spent "a very delightful season of Christian intercourse" at Carleton Hall, the seat of his old and valued friend Mr. Robert Ramsden; and afterwards proceeded to Swanland, where his wife and daughters remained, in the house of another kind friend, for several weeks. During his own shorter stay there, he wrote, July 18, 1843:—

"The leisure we have here permits me to use this morning as a season of prayer. Having at this time much cause for praise, and at the same time much need of the help of the Lord, I thankfully embrace it."

The later years of his ministry at Liverpool were spent much after the manner of those which have been already recorded. He was engaged from time to time in seasons of special prayer, in public and pastoral ministrations, in friendly intercourse with many of the Clergy of the town, and in occasional visits to Christian friends at a distance.

In October, 1844, he had another extraordinary service at St. Bride's, on account of an abundant harvest. After his sermon, a collection, exceeding £55, was made for the Liverpool Female Orphan Asylum; and, delighting as

usual in giving pleasure, he seized the occasion (the necessary funds having been provided by the liberality of a Liverpool merchant) to gratify hundreds of young people and some poor women. He noticed in his Diary, with evident satisfaction,—

"Each orphan child received a bun and an apple. Nearly four hundred of the children of St. Bride's Schools, and a company of widows, had a treat of roast beef and plum-pudding. They returned to their homes with thankful hearts. . . . . When going about the schoolrooms, ... seeing the happy countenances of the children and widows, I could not help raising my heart in grateful praise for the Lord's goodness."

He always found great delight in such festivities; and in relieving a widow. The thought that he was in some degree following the example of Him who fed the multitudes, and is the Judge of the widow, seemed to furnish him with intense pleasure; and one of the schoolrooms often became, whilst he was at St. Bride's, a happy meeting-place for rich and poor. Once in every year it was turned into a shop; when the parents of scholars who had contributed to a Clothing Fund, selected the articles which they preferred. On the following day the clothing was distributed: each of the children received a bun; and at least one hymn was sung, that the Giver of all good things might have the honour due unto His name.

In November, 1844, he made a tour for the Jews Society, and commenced an Association at Bicester, where he "spent two blessed days with the Rev. J. Watts, the Rector;" and soon afterwards an Address, which he had delivered to the Liverpool Clerical Society, "On the Best means of Increasing the Standard of Devotedness in our Communi-

cants," resulted in a course of Lectures "On Relative Duties," which were delivered by several Clergymen in St. Andrew's Church.

In July, 1845, a public breakfast was given to Mons. Merle D'Aubigné, the historian of the Reformation, and to Mons. Rousseil, on the occasion of their visiting Liverpool as a deputation from the Evangelical Societies of Geneva and Paris. The Rev. Chancellor Raikes presided. About 560 persons, including ministers of various denominations, were present; and certain Resolutions, which had been prepared by Mr. Stewart, were read by the Chairman at the close of his Address. These resolutions expressed sympathy for the Protestants of France, Germany, and Switzerland; humiliation on account of neglect of the "new commandment;" and desire, in dependance on the influence of the Holy Spirit, for an increase of Christian charity.

Towards the close of the same month he visited the Hon. and Rev. Orlando Forrester, at Broseley, and afterwards remarked in his Diary,—"I have not for a long time enjoyed a more spiritual season. Oh, that the savour may abide for many days!"

In the Autumn he was invited to attend a Meeting "of the members of various sections of the Church of Christ in Scotland, and also in England and Ireland, preparatory to a meeting of Delegates, in 1846, from the Continent and the United States." When still uncertain whether he ought to accept the invitation, he wrote in his Diary,—

"I desire to entreat a special blessing on the Meeting; that, whether I attend or not, it may be a very blessed season, and greatly tend to the promotion of the Lord's cause, and especially to the increase of brotherly love."

On the 25th of September he wrote to J. Henderson, Esq., of Park, the originator of the Meeting:—

"... Be assured, dear Sir, of my earnest desire to promote the great object in which you have taken so deep an interest, namely, the sincere, heartfelt Christian union of all the true members of our Lord's mystical body. I have therefore given the 'Invitation' my close and prayerful attention, and have set my best endeavours to obtain information upon the subject. Having done this, I have come to the conclusion, that the object will be much more effectually promoted by each section of sincere Christians, in the first place, meeting with the members of their own communion, or with those whose discipline is very similar to their own, and humbly entreating forgiveness of the Lord for their share in the unhappy divisions which now rend the Church of Christ—a measure which I cannot but consider absolutely necessary for obtaining the Divine blessing; for, oh, how much all the strifes and divisions and party names by which Christians have been separated, grieve the Holy Spirit! This, however, is a measure which is not even hinted at in the 'Invitation,' although it presents the names of no less than seven different denominations of Christians in Scotland—not to speak of those in England and Ireland.

"After thus humbling themselves before the Lord, and agreeing upon the means best adapted to promote Christian union, they should form a Committee to make all the necessary arrangements for a Meeting, in which all who assemble might have confidence in each other. Such a Meeting might, by the blessing of God, produce the most happy effects; but to bring together members of such various communions, when so little time has been afforded

for previous consideration, when no specific question has been fixed upon, when no regulations have been settled for conducting the assembly, when there is no certainty as to the persons who may be present, or whether brotherly concord can be maintained, might, I fear, retard the cause we so much desire to accelerate. Although, therefore, the previous steps might occasion some delay, we may take the counsel of Lord Bacon, 'Stay a little, that we may make an end the sooner.'

"From the respect and esteem I bear for those individuals with whom I have the privilege of being acquainted, whose names are appended to the 'Invitation,' I have taken the liberty of thus expressing my sentiments with Christian frankness. I trust they will be received in the same kind spirit. Permit me again to assure you, that the object you have so much at heart is also very near to mine, and it is my anxiety for its accomplishment that makes me decline attending the Meeting on the 1st of October. I look forward, if the Lord spare my life, to a season, when all who love our Saviour, being brought nearer to Himself, will be brought nearer to each other; but more especially I desire to keep in view that blessed day when we shall all be one, all stand before the same Throne, all be clothed in the same robes, and all sing the same song. It cheers the heart to anticipate that happy morn. May the Lord hasten it, for His name's sake.

"Believe me to remain, dear Sir, yours very respectfully, and affectionately in the Lord,

"J. HALDANE STEWART.

"John Henderson, Esq., Park,
"Glasgow, North Britain."

A few weeks later, the friends at whose marriage he had

officiated in 1835, wrote to him respecting the tenth anniversary of their wedding. He replied:—

"*St. Bride's, Liverpool, Nov.* 5, 1845.

"MY VERY DEAR FRIENDS,—Your letters reminded me of that sweet verse of the Prophet Isaiah (lxiii. 7), 'I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that He has bestowed on us, and the great goodness toward the House of Israel which He hath bestowed on them, according to His mercies, and according to the multitude of His loving-kindnesses.' It would seem as if the heart of the Prophet was so full of the Lord's goodness, that it was not enough to speak of His loving-kindnesses, or of His mercies; but such showers of blessings had been granted, that nothing less than the 'multitude of His loving-kindnesses' could express the feelings of his heart. Surely ten happy years, granted to two such dear friends, should produce similar feelings; especially if we compare the dealings of the Lord with us and with His people, as described in the following verses.

. . . . . .

"They are, in my mind, among the most striking proofs the Scripture affords of the *loving-kindnesses* of the Lord, or of that union of love in the heart and kindness in the hand, of which that sweet word reminds us.

"I can by no means agree, much as I am pleased with dear Mr. Newton's hymn, with these two lines,

"'And cares and crosses interwove,
Have furnish'd half the thread.'

"No; goodness and mercy have followed us all the days of our lives. Trials, though they have been deep, have only been like those occasional stripes which we see in some cloths, relieving the sameness of the fabric. They have been sent, that we might know that He is as trust-

worthy in times of trial as He is lovely and attractive in seasons of repose. Oh! what a Saviour He is! How delightful to realize the day when not only the first ten years of our married lives will have passed, but when the marriage of the Lamb shall be come, and we shall see Him eye to eye and face to face. No 'chequered cloth' will then be seen, but a robe of perfect beauty, fine linen, clean and white; made white by that blood which may well be precious, for it is the blood of God. Again cordially thanking you for your cheering letters,

"Believe me to remain, my dear Friends,

"Yours most affectionately,

"J. HALDANE STEWART."

In December, after pleasant visits to Bath, and to the Earl of Galloway in Wigtonshire, he joined the Evangelical Alliance, and attended its conferences both at Liverpool and Manchester; much enjoying the Christian intercourse which they afforded with Mr. Bickersteth, Mr. Baptist Noel, and many others.*

In a sermon already mentioned, he had urged older believers in his Congregation to manifest, by their cheerful consistency, that they did not repent their choice. "Few things," he added, "encourage the young disciple more than the holy, happy lives of advanced Christians. Enable us, then, to refer to you as examples to the Believers." His own habitual cheerfulness was indeed a bright pattern. The smile that was continually playing upon his features, and his joyousness in society, often convinced even worldly-

* Subsequently, when he had changed his residence, thinking that he could better promote union amongst Christians generally by not being joined to that particular combination, he withdrew from the Alliance.

minded persons that his piety added to his happiness; and he was always very desirous that the rising generation should associate the idea of pleasure with Godliness. He would walk, smiling and bowing, into a group of young persons; and when they looked up into his venerable face —their attention arrested by his courteous manner of coming amongst them—he would exclaim, "Ah, my young friends, begin early. It's never too soon to begin to be happy. I've served my Masterfor nearly half a century, and I'm not tired of His service. I've never regretted it." Then, becoming more serious, he would add, as from his inmost soul, "He's a *blessed* Master: I wish I had served Him better." He used to say with great earnestness,—

"Religion never was design'd
To make true pleasure less."

And on one occasion, when he was introduced to a connexion of his friend Mr. Bickersteth, he said to her, "My dear young lady, always try to keep on the *sunny* side of THE ROCK." At another time, he remarked to a friend, "If I see any one look a little lowering — a little dark —I say, Ah! my friend, you are not cultivating pleasant thoughts. Think of something pleasant. That will brighten the countenance." Some of those who knew him remember the delight with which he dwelt on David's description of Ahimaaz, "He is a good man, and *cometh with good tidings*." It might have been written of him, as of a respected Clergyman in the sister country:—

"He possessed a peculiarly happy facility, almost beyond any other man, of making religion so very delightful, and of representing it, even to the youthful mind, in all those natural colours of exquisite beauty and glory which the sin and darkness of the flesh prevent us from beholding.

He won men to love religion by the holy earnestness and affection of his manner, and the joyful sweetness of his pure and animated countenance, which was as if it had been the face of an angel."

To promote cheerfulness of spirit in one of riper years, he wrote:—

"*St. Bride's, Liverpool, December* 26, 1845.

"MY VERY DEAR KIND FRIEND,—I cannot allow the year to pass without sending you, with my own hand, a copy of my 'Invitation for Prayer for New Year's Day,' nor without expressing my most earnest desire that the God of all grace, if it be His blessed will, may very speedily restore you to entire health and peace. How consoling it is to remember, that the Lord is the Father of mercies, and the God of all comfort; that He does not willingly afflict the children of men, but that whilst those He has most loved have had for a season to drink the most bitter cup, it has been that He might finally more exalt them. We may see this in Joseph, in David, in Daniel, in St. Paul, and, above all, in His own Son. Who sorrowed like Him? and yet who is now so highly exalted, or so rejoicing in His Father's countenance?

"How blessed also to remember that there is no hinderance in coming to our Lord, but that which our own fears suggest. His words are, 'Look unto me, all ye ends of the earth, and be ye saved.' As if our Lord would speak to every individual between Himself and the Isles that were very far off, and say to each, 'There is mercy for you —and there is mercy for you—only look, and live;' and then, to encourage their approach, He says, 'Him that cometh I will *in no wise cast out.*' No extent of sin, no abuse of privileges, no real or imagined difficulty can pre-

vent: 'I, who have said the word, Come unto me, ALL ye that are weary and heavy laden, and I will give you rest,—I will fulfil My promise; it shall be done; only come, and ye shall have rest in your souls.' Oh, how sweet the promise! how sure the fulfilment!

"May the Lord, my very dear friend, enable you to receive it. The longest night of winter is past, and we are coming to the season when the streaks of the dawn will appear at an earlier hour. May you find it thus. May the dawn of hope brighten your prospect, and enable you to say with David, 'Why art thou cast down, O my soul, and why art thou disquieted within me? Hope in God, for I shall yet praise Him, who is the health of my countenance and my God.' My dearest wife unites with me in entreating that the God of peace may be with you and bless you. Believe me to remain,

"Your very affectionate and obliged Friend and Servant,

"J. HALDANE STEWART."

The Meetings of the Evangelical Alliance had served to fix his attention more firmly than ever on a subject which had long occupied his thoughts; and at the next New Year's service, which was held in St. Bride's, January 1, 1846, according to his annual "Invitation to Prayer," he preached a sermon, afterwards published, on "The Love of the Brethren." This he described to be "a love put into the heart by the Holy Spirit . . . . . not influenced by the age, or sex, or rank, or outward circumstances of the Brethren, but by a resemblance to the Lord Jesus . . . . . a love that shews itself not in word only, but in deed . . . . . a love that has a delightful sweetness in it, and a pure love." He insisted on the necessity of cultivating such love, because of "the special command of our Saviour to His

disciples; because it will be the love of the brethren by which faith will be tested," and because it is God's purpose that His people "shall be conformed to the image of His Son." Hence he shewed the importance of prayer for the outpouring of the Holy Spirit, and added:—

"Allow me earnestly to exhort you to take the subject into your prayerful consideration; and without in any wise attempting to dictate the mode in which you are to make the attempt, or to persuade you to join that Provisional Association which has been lately formed for that purpose, but leaving this entirely to your own judgment, let me, with all affection, entreat you to have this sentiment impressed upon your heart, 'If I would enjoy religion in my own soul, or would manifest its excellence to others, I must practically attend to my Lord's commandment,—Love one another: as I have loved you, that ye also love one another.'

"And those of you, my beloved friends, who feel how important a place this subject occupies in our Christian course, let me entreat your earnest prayers that God, the Holy Ghost, the Spirit of Truth and of Love, would enlighten the minds and shine into the hearts of His people; that, 'dwelling in love, they may dwell in God and God in them:' may we be able to manifest to the world 'how good and joyful, how pleasant it is for brethren to dwell together in unity.' Let this prayer be presented to a throne of grace in your closet—in your family—in your social meetings; wherever opportunity occurs let prayer for the Spirit of Love abound. And whilst thus calling upon God our Father, through our Lord Jesus Christ, let it be your constant aim, in your daily walk and conversation, to manifest this spirit; and as far as possible to revive, in the present

day, the saying of the first sages, 'See how these Christians love!'"

Soon afterwards he manifested the Christian charity which he had inculcated, by thus addressing one who had been partially relieved from trouble:—

"*St. Bride's, Liverpool, Feb.* 11, 1846.

"MY VERY DEAR KIND FRIEND,—I lose not a post in expressing our sincere congratulations with you upon the recovery of your health, and in assuring you of our earnest prayers that our Heavenly Father will, with restored health, grant you the abundance of grace and peace. If this is not given so speedily as you desire, you may remember that it is written, 'They take root downward' before they bear fruit upward; and that it was not till after the tops of the mountains were seen—nor, indeed, till after the raven had been loosed from the Ark, and the dove was sent forth—that the messenger of peace returned with the olive-branch. It is a great consolation that delay is not denial—that *afterwards* affliction yields the peaceable fruits of righteousness. The surest way to obtain this peace is to go into the sunshine, or to do as they did who looked unto Him and were lightened. In the mean time let this be your stay:—

"'The Lord can clear the darkest skies,
Can give us day for night;
Make drops of sacred sorrow rise
To rivers of delight.

Let those who sow in darkness wait
Till the fair harvest come;
They shall confess their sheaves are great,
And shout their blessings home.'

"Permit me to send for your acceptance my New Year's Day Sermon, on the 'Love of the Brethren.'

"Entreating for you far greater blessings than pen and ink can convey, believe me to remain, my very dear Friend, your obliged and affectionate

"J. HALDANE STEWART."

On March 31, 1846, the Rectory of Limpsfield, in Surrey, was offered to him, just as he was leaving home to attend a Meeting of the Evangelical Alliance at Birmingham. On the following Friday he preached one of the Prophetical Lectures in St. George's, Bloomsbury, with unusual energy, on the "Hallelujahs of the Ransomed Church;" and after going down to see Limpsfield, requested the patron, William Leveson Gower, Esq., to allow him to postpone his decision respecting it until after the services of Passion Week, which were to engage his attention on his return to Liverpool. He then, as might have been expected, set apart a time to entreat "the special guidance of the Lord;" and when he had determined to accept the living which had been placed, in a very kind manner, at his disposal, he also resolved, before he retired from the post which he had so long occupied, to take advantage of an approaching Confirmation, in order to make one more effort on behalf of the young.

Accordingly, he issued the following Address :—

"*To the Candidates for Confirmation, at St. Bride's Church, Percy-Street.*

"MY DEAR YOUNG FRIENDS, — From my earnest desire that your confirmation of your Baptismal vow may not be undertaken as a mere ceremony, but may, by the

Divine blessing, be greatly instrumental to your present peace and everlasting happiness,—that due effect also may be given to the directions of the Bishop of the Diocese, 'that no young person be presented to him, except those who have, first, knowledge to understand what is promised for them; and, secondly, have a good will to undertake such promise for themselves,'—allow me to recommend you to adopt the following course, preparatory to the instruction which, by Divine permission, will be given to you at St. Bride's Church.

"First,—to read attentively the following portions of the Holy Scriptures, with earnest prayer to God for His blessing:—Genesis, chapters 1, 2, 3. Deuteronomy 4, 5, 6, 7, 8. 1st Chronicles 28 and 29. Psalms 25, 32, 51, 63, 103, 110, 119. Proverbs 3, 4, and 8. Isaiah 44, 53, 55. Hosea 14. Matthew 25. Luke 2, 11, 15. John 3, 14, 15, 16, 17. Romans 3, 4, 5, 6, 8. Philippians 3. Ephesians 2 and 3. Titus 2 and 3. Hebrews 8, 12, 13. 1st Epistle of St. John 3. Revelations 7, 21, 22.

"It will be understood that these portions are not imposed upon you as a task, but are selected as those parts of the word of God which may, by the Divine blessing, be particularly beneficial. Individual circumstances must regulate the extent to which each candidate can follow this recommendation. All however, it is hoped, will read some of these scriptures.

"Second,—Whilst thus perusing that word 'which is able to make you wise unto salvation, through faith which is in Christ Jesus,' you are requested devoutly to read over the Baptismal and Confirmation services, and to acquaint yourself with our Church Catechism and the Thirty-nine Articles of Religion, particularly the doctrinal Articles.

You are further recommended to read over the Address on Confirmation, published by the Rev. Charles Bridges.

"Third,—Having obtained this previous information, you are recommended to set apart a time for SELF-EXAMINATION—seriously to reflect whether you are still desirous to confirm your Baptismal vow; and if this be the case, as we trust it will be, then you are requested to attend the Lectures which will be delivered at St. Bride's Church.

"If, after you have attended these preparatory Lectures, and have been examined for Confirmation, you shall be approved of as a candidate; as, upon confirming your vow, you will be fully admitted as members of the Church, it will be both your duty and your privilege to receive the Lord's Supper. That you may be duly prepared to receive this Holy Ordinance, the Lectures upon Confirmation will be followed by Discourses explanatory of the Lord's Supper, upon the two Sundays following the day of your being examined for Confirmation, viz., Sundays, June 21 and 28. The Sabbath is selected for these Sacramental Discourses, that ALL who have not hitherto partaken of the Lord's Supper may be instructed; so that whilst you will, by Divine permission, confirm your vow on Saturday, July 4th, you will, on the next day, Sunday, July 5th, have the privilege of assembling with your parents and friends at the Lord's table, there to commemorate the dying love of our Blessed Saviour.

"Such, my dear young friends, is the course which, by Divine permission, is intended to be pursued at our Church.

"I cannot allow this paper to reach your hands without offering my fervent prayer that the Lord may, of His mercy, grant you His special blessing. I can truly say, that 'my heart's desire and prayer to God for you is, that

you may be saved;' and my earnest request to your parents and friends, and to every member of our Church, is, that they may cordially unite in this prayer, and that you who are about to be confirmed may pray for one another; that in that day, when our Lord Jesus Christ shall appear in His glory, He may place you at His right hand, and say to you with His own lips, 'Come, ye blessed of my Father, receive the kingdom prepared for you from the foundation of the world.'—Believe me to remain, my dear young Friends, your very affectionate friend and faithful Pastor,

"JAMES HALDANE STEWART.

"St. Bride's, 15th May, 1846."

The first Confirmation Lecture explained the connexion between the Baptismal vow and Confirmation. The second and third were explanatory of the vow itself. The fourth was on the spirit in which the confirmation of it should be made; and the fifth was on the benefits connected with Confirmation. Four Sermons followed respecting the Holy Communion, on Sundays, June 21st and June 28th. The first of these was explanatory of the Lord's Supper. The second related to the character of the persons invited to the Lord's table; the third to the fears of unworthy partakers; and the fourth to the privileges of the Lord's Supper.

The many attached members of his Congregation would not allow him to leave them without another manifestation of their esteem. A Deputation visited him at his house, and, in the name of a large number of subscribers, presented him with a handsome salver and tea-kettle of silver. His habitual shrinking from contentions of every kind was well known; and one of the churchwardens, after officially taking part in the presentation, quietly remarked, in

reference to the kettle, "You see, Sir, we are determined *to keep you in hot water* for life."—"No, no," he replied with his usual quickness, "I shall take it as an indication that your love will never grow cold."

He left Liverpool on 9th July, 1846, having occupied his position at St. Bride's about as long as he had been minister of Percy Chapel.

On the previous Sunday, sudden indisposition prevented his preaching in the morning, or taking part, as he had intended, in the administration of the Lord's Supper to those who had recently been confirmed, and the other members of the Church. In the evening he was able to enter the pulpit, but could not bring himself to deliver, in the strictest sense of the term, a parting discourse. He took leave of his people, by presenting to each seat-holder a copy of his "Farewell Sermons" to his former Congregation.

He carried from Liverpool many memorials of kindness; and left behind him many who felt a deep interest in himself and his family. There were names of residents there, the mention of which could call forth from him the warmest expressions of commendation; and doubtless there are still there those who will read these pages with affectionate recollection of him. They will recall the days when he was among them, a sympathizing pastor as well as a preacher of the Word. They will remember how he wished to treat the Congregation to which he ministered, as a united household which he was over in the Lord: and they will be ready to say, with a pleasure tinged with melancholy, on account of past separation, but gilded also by the hope of meeting again,—"We took sweet counsel together: we walked in the house of God AS FRIENDS."

CHAPTER X.

HIS RESIDENCE AT LIMPSFIELD.

[1846—1854.]

THERE was a general feeling of devout thankfulness among his relatives and friends, when they knew how suitable a retreat the Lord had been pleased to provide for him in his old age.

Within easy distance from the metropolis, but completely removed from its turmoil, the village of Limpsfield lies on the slope of a hill, at the top of which there is an outlet, through a picturesque group of Scotch firs, to an open and remarkably healthy common, whence an extensive view can be obtained over the south-eastern boundary of Surrey, and considerable portions of Kent and Sussex. At the foot of the hill is the village church, only separated by a road, shaded with lime-trees, from the Rectory,—an old-fashioned house which, at the time when Mr. Stewart came into possession of it, had been recently improved by the last Rector. Any part of this quiet dwelling would have supplied him with a fit place for those devotional exercises in which he delighted; but his study was an

especially secluded spot. Double-doors divided it from the rest of the house: and the view, through a bow-window, which occupied the greater part of one side, was nearly confined to a small lawn ornamented with flower-beds, and bounded by a belt of evergreens:—

"The calm retreat, the silent shade,
With prayer and praise agree;
And seem by Thy sweet bounty made
For those who follow Thee.

"There, if Thy Spirit touch the soul,
And grace her mean abode,
Oh! with what peace and joy and love,
She communes with her God!

"There like the nightingale she pours
Her solitary lays;
Nor asks a witness of her song,
Nor thirsts for human praise."

He had always been remarkable for a contented spirit:* and as it arose from his possessing fellowship with God by a living faith in Christ, so it was the basis of that habitual cheerfulness which has been already described. Under any circumstances, he generally contrived to find out the bright side of every thing; and now that the lines were fallen to him in pleasant places, his heart was overflowing with thankfulness. He noticed in his Diary, almost immediately after his arrival, "the kind hospitality of his neighbours, and the general urbanity of the people:" and before the close of the year, at a season set apart for special communion with God, he wrote:—

* He used frequently to quote, with approbation, the conduct of one of his Ashampstead farmers, who was never discouraged by bad weather, but, even when rain came in the midst of the corn-harvest, would still sa cheerily, "Good for the turnips."

"How many blessings has the Lord, of His rich grace and tender mercy, showered down upon me. He has provided for me a quiet habitation and a resting-place in which, by His blessing, I may close my days in peace. He has brought me to my seventieth year; and up to this day has fed, guided, preserved, protected, and strengthened me; has given me so great a portion of health as to enable me to perform duties for which I had not strength twenty years ago. . . . . I close the year in health of body and peace of mind, with the hope of being a blessing in this parish, and, through His rich and sovereign grace, with the assurance of a blessed immortality. Oh! how, then, can I sufficiently adore and magnify His name? How render thanks for all His benefits? I can only cast my soul at His feet, and cry out, 'God be merciful to me a sinner;' I am not worthy of the least of all Thy mercies, and yet Thou hast brought me thus far, and hast in Thy Word, by the promise of everlasting glory to all who believe in Thy Son, spoken as it were of Thy servant for a great while to come. Oh! then, shew me Thy glory; fill my soul with holy love; stamp Thine image upon my heart; and make me Thine for ever. Recording to the glory of His name these special acts of loving-kindness and tender mercy—for, as to enumerating all His goodness, this would be impossible; for His mercies have been new every morning. Day after day the Lord has opened His hand, and filled my cup with blessings;—but, recording these special acts of His kindness, that for the remaining years of my sojourning on earth I may revert to this page with adoring gratitude and filial love, I now come to the Lord as a son, unworthy as I am of such a privilege, and according to His gracious word cast all my care upon Him.

* * * * *

I humbly pray to be filled with the Spirit—that the Holy Ghost, in His ineffable love, for the sake of the Lord Jesus Christ, would come and take active possession of my soul; that the promise may be fulfilled. 'If a man love me my Father will love him, and we will come unto him, and make our abode with him.' Oh, for Jesus Christ's sake, let it be thus:—

"'Come, Holy Ghost, my soul inspire,
And lighten with celestial fire.'

As the Spirit of Wisdom, fill my soul with that wisdom which comes from above. As the Spirit of Truth, guide me into all truth. As the Spirit of Love, shed abroad the love of God in my heart. As the Spirit of Holiness, sanctify me wholly in body, soul, and spirit. As the Glorifier of the Lord Jesus, take of the things which are Jesus' and shew them unto me. As the Spirit of Consolation, grant me joy and peace in believing; and, as the Spirit of Patience, grant me patiently to wait the coming of the Lord. Oh, may I abound with the fruit of the Spirit, love, peace, joy, gentleness, and brotherly kindness. Come, then, O Lord, as the Sanctifier, come, and stamp Thy Divine image upon my soul, that I may be holy as God is holy; pure as He is pure."

He was equal to preaching twice every Sunday; and a large portion of the population of his parish could be reached in pastoral visitation without an overtaxing of his strength. The more distant hamlets were intrusted to the care of his Curate; and he had the assistance of several able fellow-helpers in succession during his ministry at Limpsfield.*

* Soon after he went into Surrey his younger son was his Curate, as his elder son had been during the three last years of his ministry

He still continued to go from home occasionally, on behalf of religious institutions, or in order to hold intercourse with Christian friends at a distance. In February, 1847, he thus visited Brighton and Lewes, on behalf of the Jews Society. In the following March he preached at St. George's, Bloomsbury, in the Course of Prophetical Lectures, on "the Mutual recognition of Saints in glory;" and in April he had the pleasure of standing sponsor for a grandchild of his old friend Dr. Marsh, at Leamington. During his short stay in that town, he preached on behalf of an Infant School, and attended a Meeting as deputation from the Church Missionary Society. He afterwards wrote:—

"I had a very blessed season at Leamington; the Lord leading my mind to consider a remark upon the beautiful features in our Lord's character which my visit brought before us. On the Thursday, when dear Mrs. C——'s infant was to be baptized, the Lord appeared, in His infinite condescension, to be meeting our individual desires. Each eye and heart fixed upon the infant entreating a blessing, and our gracious Saviour answering the desire,—taking him up in His arms and laying His hands upon him and blessing him. On the Friday, when the Church Missionary Meetings were to be held, our Lord appeared, in

at St. Bride's. When his son became the Incumbent of Crowhurst, Surrey, the Rev. E. Clarke was his fellow-labourer as long as health permitted. Then followed a period of more than two years and a half, in which the parish had the advantage of the unwearied efforts of the Rev. F. V. Mather; and when Mr. Mather was promoted to the Incumbency of St. Paul's Church, Clifton, his place was well supplied by the Rev. Samuel Charlesworth, who continued to occupy it with exemplary diligence, and with much acceptance, as long as Mr. Stewart lived.

His enlarged benevolence, commanding the Gospel to be preached to every creature; bringing within His gracious offer every soul that should live on the face of the earth, from that day till Time shall be no more. What can exceed His bounty? He readily complies with the most ardent wish of a parent in blessing his child: whilst His grace extends to the remotest bounds of time and place. Oh! that His grace may draw my heart, that I may feel there is none like Him—the chiefest of ten thousand, and altogether lovely."

Soon afterwards he wrote the following letter to a god-child who was about to be confirmed:—

"*Limpsfield Rectory, Surrey, April* 30, 1847.

"MY VERY DEAR GODDAUGHTER,—Your dear Mamma informs me that the day on which you purpose confirming your Baptismal vow is drawing very near. Most sincerely do I congratulate you upon this delightful privilege; and most earnestly do I pray that the God of all grace may fulfil the prayer which will then be offered for you, and that the Spirit of wisdom, and counsel, and of godly fear, may abundantly rest upon you. I call it a delightful privilege, from its affording you the opportunity of declaring whose you are, and whom you desire to serve; that, now that you are, in a measure, able to decide for yourself, you desire to yield yourself to God, and to be a follower of those who through faith and patience inherit the promises. For I can from long experience declare, that Wisdom's ways are ways of pleasantness, that the service of the Lord is perfect freedom; that happy are the people whose God is the Lord; yea, that blessed are the people that are in such a case. In making this solemn surrender of yourself,

there are three questions which it is very important to answer satisfactorily. 1st,—Do you understand what you are going to do; namely, to renounce or give up the authority of the three great enemies to God and your own soul—the world, the flesh, and Satan; to believe the Articles of the Christian Faith, or to rest your soul upon what the Lord Jesus Christ the Son of God has done and suffered; and to walk in the way of God's commandments, or to leave the path of self-gratification, and diligently to pursue the way of godliness, the path of love to God and to your fellow-creatures? The next question is,—Are you sincere in what you are doing, or, knowing the solemn engagement in which you are about to enter, do you, from your heart, cordially yield yourself to God, or make choice of Him and of His service as the great desire and delight of your soul? The third question is,—In whose strength do you enter upon this engagement? Is it depending at all upon your own resolutions; or is it looking to the Lord for His Divine aid to enable you to fulfil the desires which you trust He has put into your heart? For it is by the grace of God, or rather the aid of the Holy Spirit alone, that you can successfully proceed in this heavenly course. Having answered these questions satisfactorily, let me, as an affectionate father, earnestly recommend you, when quite alone, to cast yourself as it were before the Mercy-seat, and, entreating the Lord to forgive you all your previous shortcomings, your neglect or failures in keeping the promise of your godfathers for you, beseech the Lord to grant you His Holy Spirit, to take away the stony heart, and give you a new heart, and unite that heart to run in the way of His commandments. When the Bishop is laying his hand upon you, entreat the Lord to answer the prayer which is offered, and Himself to lay His fatherly hand

upon you, and bless you with the abundance of His Holy Spirit, that His strength may be made perfect in your weakness; that you may go out with joy, and be led forth with peace in that happy path into which He has called you. For particularly I would recommend to you watchfulness and prayer after the Service, daily reading of the Scriptures, and choosing for your companions those who love and fear His name. God bless you, my dear child, in this service. I shall endeavour to remember you while the service is proceeding, and only regret that my absence from home, and the near approach of the time when you are to be confirmed, have prevented my writing more fully. Entreating that the God of peace and love may be with you, and that through time and in eternity you may have abundant cause to bless the Lord for thus inclining your heart,

"Believe me to remain, my very dear Godchild, your very affectionate Godfather and sincere Friend,

"J. HALDANE STEWART."

His manner of life in his country home was nearly according to the routine which he followed in Liverpool. Besides occasional seasons for special devotion, he still continued, as a general rule, to secure time for private prayer three times a day; and after conversing with his wife and children in the interval between dinner and tea, to retire again into his study till the time for family worship. He evidently derived much of his spiritual-mindedness from his meditations and reading at eventide: so that it was remarked in his family, that he often came in to prayers as if he had been in Heaven. He gave much preparation to the domestic service; noticed in the course of his expositions many of the passing events in which the

household was interested; and treasured up lessons which had been derived from the Word of God at the family-reading, for his own encouragement and guidance. His Diary records, September 9th, 1847:—

"In our family-reading this morning, the 26th chapter of Genesis occurred; in which it is mentioned that there was a famine in the land, besides the first famine that was in the days of Abraham. This seemed to have perplexed Isaac, who had removed to Gerar. There the Lord graciously appeared to him, and renewed the Abrahamic covenant with him, promising to go with him and bless him. The same chapter records, that Isaac in the same year sowed the land, and received a hundredfold, and the Lord blessed him. The reading this portion has, I trust, strengthened my faith, and led me to set apart this morning for special prayer."

He had still the habit of entering in his Diary, at times of extraordinary devotion, the desires of his heart, and some of the petitions which he offered at the Throne of Grace. If there was any difference between his earlier and his later notes, a more constant longing after his Lord and the indwelling of the Spirit was manifested as he advanced in years. His gratitude to God for the peaceful habitation which had been prepared for him was not a transient feeling. "I send you," he said to one of his friends, "a print of Limpsfield Church, that you may have some faint idea of the Lord's goodness in providing for us so sweet a resting-place at the close of our days." His zeal for his Divine Master seemed to increase with experience of His love. As he drew near to his unseen home, he had more intense desires for heavenly-mindedness.

[illegible] Jesus, and which the [illegible] one main outcome has:—

"I [illegible] my thoughts [illegible] to [illegible] my pilgrimage by writing a volume upon the Person of my Saviour as a subject for preaching from. I [illegible] myself about undertaking so great a work, but as we are [illegible] such a volume, I [illegible] a subject as to the Person of Christ. I have thought [illegible], that I could not prepare the volume. I might by Divine aid, issue not a syllabus for a course of sermons upon the Preciousness of our Blessed Lord. I pray for the Holy Spirit to be granted to me, as the glorifier of Christ—opening the Scriptures to me so as to give me clearer views of His unspeakable excellences—preparing my mind for the work that I desire to do, and suggesting to me such thoughts as shall promote His honour and glory. How important it is to remember that, though David was not allowed to build the Temple, the Lord said to him, 'Thou didst well that it was in thine heart.' I do trust that the Lord has put this desire into my heart: and if it is not His will that I should write the volume, still my prayer is that He may reveal the Son of His love to my soul. Come, Holy Spirit, come—come, and take of the things which are Jesus', and show them unto me."

Other entries in his Diary, from time to time, during the remainder of his earthly sojourn, were in the same spirit:—

"In blessing Thee with thankful songs
My happy life shall glide away,
The praise that to Thy name belongs
With joyful lips I 'll gladly pay."

* * * *

"Blest Comforter Divine,
Whose rays of heavenly love
Amid our gloom and darkness shine,
And raise our souls above:

"'Tis Thine to cleanse the heart;
To sanctify the soul;
To pour fresh life in every part,
And new-create the whole.

"'Tis Thine with still small voice
To stop the sinner's way;
And bid the mourning Saints rejoice,
Though earthly cares decay.

"'Tis Thine to fill the heart
With love to all our race;
Come, Holy Spirit, now impart
Thy rich, Thy heavenly grace!"

"Come, Holy Ghost, my soul inspire; come as the Spirit of Light and Love. Stamp the Image of God's dear Son on my soul. So bless the Lord's goodness, that His wonderful love to me may operate far more powerfully than tribulation can. This, O Lord, is the desire of my soul—a desire, I trust, put there by the Holy Spirit—that the pleasing circumstances in which I am now placed may not induce forgetfulness of God, but a more earnest desire to honour His name. Oh, that I may constantly bear in mind that I deserve nothing but the execution of the curse,—dying thou shalt die, that thus every fresh blessing may be adding fuel to the flame of gratitude; that comparing my own lot with the lot of many of His dear people—they in the deep waters of affliction, and I without a care—it may be the great object of my life to live to

the praise of the Lord. Come, then, Thou Blessed Spirit. Heavenly Father, Thou hast said, 'Open thy mouth wide, and I will fill it.' Thy dear Son has said, 'If ye shall ask any thing in my name, I will do it.' The Holy Spirit also is promised, and has undertaken to sanctify us. Come, then, Lord; come and take possession of my soul. Act upon every power of mind, body, soul, and spirit; make my conscience tender, and sanctify my will. Oh, for active love! for grace to run in the way of Thy commandments; to serve Thee with zeal and diligence, and with that wisdom, boldness, simplicity of mind, and singleness of heart, which the times call for. Lord, give me Thine effectual blessing, for Thy dear Son's sake. . . . . And now, O Lord, of Thy abundant grace and rich and free mercy, revive Thy work in my soul. Grant me the guiding, enlightening, enlivening and refreshing, strengthening and sanctifying grace of the Holy Spirit. Oh, that the Saviour might be very frequently in my thoughts!—that spiritual thoughts might flow into my soul, that I might be able to speak a word in season wherever I go! That I might drink into the Spirit of my Lord and Master, so that the savour of His name might be granted unto me!"

When he was thus following holiness himself, it is not surprising that he was anxious to provoke others to love and to good works. At the Meeting of the Prophecy Investigation Society, in November, 1847, he read a paper, which he afterwards printed at the request of the members, entitled "Thoughts upon the attractive Light of the Wise Virgins:"—

"Spiritual light," he said, "is formed of various graces, which are the gifts of the Holy Spirit. And while I feel how incompetent I am suitably to describe these graces,

I would cast myself upon your indulgence while I make the attempt."

He then mentioned:—

"Divine confidence; holy boldness; truth, wisdom, knowledge, godliness; faith, hope, joy, peace, love; goodness, meekness, humility; temperance, patience, forbearance, brotherly kindness."

And afterwards offered some hints for the attainment of this light:—

"Coming near to our Lord, and dwelling upon His excellences, will be like examining the primary colours of light through a prism; by frequently looking at these excellences, we shall receive some of His reflected graces. . . . . The next mode is, walking in the light. . . . . A third mode of attaining this light is, earnest prayer for the Holy Spirit. I would suggest, as a fourth mode, a frequent realizing of the privileges to be enjoyed at the coming of the Lord. A fifth mode, is the exercise of brotherly love, or associating with those who really love our Lord. For as lights, when brought nearer together, increase the power of each, so that they shine with more vivid rays, thus it is with Christians associating with each other. . . . . .

"These," he added, "are some few hints which I would offer towards the attainment of this attractive light, which might bring others to unite with us in preparing for the coming of our Lord. If any motives are required to lead us to adopt this conversation, what powerful motives may be named! By such a course we shall glorify God, honour our Saviour, and, by the Divine blessing, be instrumental to save many souls from death, and place them

where 'there is fulness of joy and pleasure at God's right hand for evermore.' . . . . . .

"But if these higher considerations have not sufficient influence upon us, let personal safety lead us to trim our lamp;—for they are the persons, and only they, who, when the Bridegroom comes, will go in with Him to the marriage—they who are ready."

He was fond of quoting the proverb, "as iron sharpeneth iron, so doth a man the countenance of his friend;" and when he could not see his brethren face to face, he often sought to edify them by letters. His own spirit was repeatedly refreshed by their replies. His "dear brother," the Bishop of Calcutta, thus wrote to him:—

"*Bishop's Palace, May* 31, 1848.

"MY BELOVED OLD FRIEND, OF FIFTY YEARS' STANDING, AS I BELIEVE,—I cannot answer you in kind, by sending young men with introductory letters; but I can answer you by telling you how much I delight in your notes, however short, and how cheerfully I do whatever I can for the objects of your solicitude.

"You are one of my few contemporaries, dear Stewart; Marsh is a second. . . . . Which of this little company of aged pilgrims may first reach 'the bank of Jordan,' we cannot tell, and need not wish to know. Whichever it be, oh, may our Blessed Lord 'bid our anxious fears subside,' 'bear us through the swelling torrent,' and 'land us safe in Canaan.' That will be a day, indeed!—then praise and glory will be ascribed through eternity, 'to Him who loved us, and washed us from our sins in His own blood.' . . . . To look out of self to Christ at the right hand of God; to realize His interceding grace; to cast ourselves at His footstool as the vilest of the vile; to keep the eye on the glory

on the other side of death, without poring upon the wrench and dislocation of nature's bonds, which the act of dying involves,—this is the source of patience, resignation, and joy. I beg your prayers;

"And am your attached,

"D. CALCUTTA."

It was the practice of his excellent neighbour, Archdeacon Hoare, to make arrangements for the delivery of Lent or Easter Lectures by different Clergymen in Godstone Church. Mr. Stewart gladly took his turn in such a course, during every year of his residence in Limpsfield. In 1848, the Archdeacon, at his suggestion, selected "The Work of the Holy Spirit" as the subject for the Annual Lectures; and he preached the concluding one on Easter Tuesday.

About the same time he participated in the satisfaction of thousands of English Churchmen at the elevation of Dr. Bird Sumner to the Primacy, and was present at the ceremony of his enthronization at Canterbury on April 18th, after attending a very interesting Clerical Meeting at Patrixbourne, to implore the Divine blessing on the new Archbishop.

In the following June he formed the Limpsfield Church Missionary Association, and was deeply interested in the occasion, as well as in subsequent anniversaries of it. At such times, after sermons on the Lord's-day, he used to bring together the gentry of the neighbourhood at a morning Meeting, which was adjourned to the evening for the benefit of those who could more conveniently attend at a later hour; and he delighted to introduce to his friends and parishioners clerical brethren from a distance, who had come to plead the cause of the Society. The first

of these festivals much gratified him. He wrote in his Diary:—

"The speakers spoke to edification. There was a silent attention, proving that the heart felt; and the collections were very good—so that from the Sermons and the Meetings, including the annual subscriptions, £55 15s. was collected in this humble village. To the Lord be all the praise—of Thine own we give Thee."

Soon afterwards he wrote a Prayer, which was printed with another by Mr. Bickersteth, for the Jubilee of the Church Missionary Society; and subsequently he enjoyed "a most edifying season," when that Jubilee was celebrated in London.

In July he preached in the chapel of Farnham Castle, at an Ordination by the Bishop of Winchester, his own son James being among the candidates for Priest's Orders. The Sermon was afterwards published, by the request of the Bishop and others who heard it. Selecting his text from Ephesians iii. 8, he found delight, "being such an one as Paul the aged," in speaking of "the unsearchable riches of Christ:"—

"Contemplate," he said, "the various cases of sincere Christians as the light of day dawns upon them. Thousands there are who have wet their couch with tears, and rise with the burden of unpardoned sin; a still greater number with perplexing cares and distressing sorrows. All these are to be supplied with grace sufficient for them from 'the unsearchable riches of Christ.' . . .

"It is His precious blood which is to speak peace to their wounded consciences; His strength which is to invigorate the feeble-minded His wisdom which is to enlighten

the ignorant; His help which is to give power to the tempted when sorely pressed by their spiritual foes. There is no other refuge but in Him. As it is said of the animal creation, 'The eyes of all wait upon Thee, and Thou givest them their meat in due season;' thus it may be said of all true believers: There is not a Christian whose eye is not turned to the Lord Jesus; they look to Him as the Psalmist did when he said, 'All my springs are in Thee.' Pardon, peace, holiness, happiness, all in Thee. This has now been proceeding for many, many ages. Did time permit, I might further shew the propriety of the term 'unsearchable riches,' by exploring other veins of this extensive mine. We might set before you the riches of wisdom which are treasured up in the Lord Jesus; or examine His compassion; or try to fathom His goodness. These would be delightful occupations, but they would be endless. The same would be the case if we were to take His love. What unsearchable riches are here! . . . . . Who can set forth what that love will accomplish when myriads of sinners like you and I, my beloved friends, shall stand before the throne?—Every one holy, every one happy, yea so happy, that heaven's wide domains are not large enough to contain their joys. . . . . Allow your minds, my beloved brethren, to dwell upon this heart-enlarging subject. Entreat the aid of the Holy Spirit to quicken your sight. . . . . O my friends, when we attempt to meditate upon these unsearchable riches, and upon the sure Foundation upon which they rest, the heart expands, the lips want utterance, language loses its power. It seems marvellous that every one does not at once entreat, Oh that I were partaker of some portion at least of this true wealth, that, made rich in Christ, I might 'set my affections on things above, and not on things on earth.'"

He afterwards suggested, as reasons why St. Paul might well esteem it a great privilege to preach "the unsearchable riches of Christ," that the office of a preacher is very dignified; that the work of a successful preacher will result in the salvation of his hearers; that it is a delight to a believer to sound forth the praises of his Lord; and then, after urging his "beloved brethren" to seek—not by ordinary petitions only, but by "setting apart special seasons of prayer,"—the mind of the Apostle as to their ministry, he suggested, for the encouragement of good Ministers, a thought which was often a great comfort to himself:—

"Called," he said, "as you will this day confess yourselves to be, to this office and ministry: chosen, as you are, to be His special servants to feed and provide for His family: Faithful to your Lord, as we have no doubt and earnestly pray you may be: let this animate your spirits with fresh courage: YOU ARE ON THE CONQUEROR'S SIDE,—for 'He must reign till He hath put all enemies under His feet.' Strive, then, to realize the day when He shall appear; and when sitting on His glorious throne, and surrounded by innumerable hosts of angels, He shall call you before Him, and with His heart full of love, and His countenance beaming with delight, shall thus address you: 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.'"

In the summer of 1849, he went to Edinburgh for the Church Missionary Society; and at Carlisle, on his return, gladly embraced an opportunity for expressing his interest in the infant son of his late patron, the Marquis of Bute, who had recently been dangerously ill there. In July, he

joined, with very great satisfaction, a large assembly of Clergymen at Weston-super-Mare, to which he had been invited by the Venerable Archdeacon Law.

The convener of this Assembly considered that Clerical Meetings are generally composed of men "who humbly strive to act out the Apostolic rule, 'We will give ourselves continually to prayer, and to the ministry of the Word;'" and that, "with some slight diversity in conduct and arrangement, this grand oneness constitutes their character. The time is consecrated to united prayer, united praise, and united effort to discover the mind of the Spirit in the Word of which He is the Author and Interpreter, or in the difficulties of some question of immediate concernment to a faithful Minister;" and encouraged a desire which had been expressed, "that the Members of two of these Associations should have an opportunity of intercourse with their brethren," by providing accommodation for them in Weston-super-Mare on the 10th and 11th July. On each morning the Clergy assembled at nine o'clock, when prayer and praise were offered, and an Address delivered. "At eleven they re-assembled for devout consideration of passages of Scripture, which had previously been selected as leading to appropriate improvement. Each discussion was opened and concluded by supplication and thanksgiving." In the evening of each day there was public worship in the Church, when a Sermon was preached.

Mr. Stewart delivered the Address on the first morning, and the Sermon on the second evening. The latter was preached from Hebrews i. 8, 9, on "the Exaltation of the righteous King." The former was based on St. Luke xii. 35—44; and from that passage of Scripture he set forth,—1, The great importance of personal readiness to meet our Lord; 2, The necessity for being actively engaged in His

service; 3, The encouragement to aim at such personal readiness and activity. He afterwards offered some suggestions as to the best mode of attaining to a state of preparedness for Christ's coming; recommending self-abasement; a realizing of the fulness that is in the Lord Jesus; an honouring of the Spirit; a cultivation of close union with brethren on the Lord's side; prayer for enlargement of heart; and a putting on of the hope of salvation.

His exhortations were considered by his brethren to be very edifying; and he returned home with a delightful recollection of "the spirituality and fervent devotion of the prayers that were offered." The following 24th of July had been set apart, at his suggestion, as a day for secret humiliation before God by the seventy-three Clergymen who had been present, and such of their friends as might desire to unite with them.

The following are some of the notes in his Diary, as to his own observance of the appointed day:—

"Oh, that the Lord may pour upon me, and upon all those dear brethren who are calling upon Him in secret, the spirit of grace and supplication, that, though we are absent in body, yet united in spirit, our prayer may ascend as a cloud of incense rising through the merits of our Great High Priest, Jesus Christ, the Eternal Son of God, as a sweet savour before the throne! . . . . . 1st, then, I would desire—not as if there could possibly be any merit in any act of mine—a wretched, miserable, undone sinner—but for the honour of God and for the abasement of my own soul—to bow before His footstool under a sense of my manifold sins and transgressions. . . . . 2ndly, I would entreat fresh acceptance, in the righteousness of my Saviour, and fresh adoption, through Him, into the family of God. 3rdly,

I would desire this day to surrender up myself anew to the Lord for His service. . . . . 4thly, I specially pray for grace upon my own soul, fitting me for such a ministry. Oh, for the mind that was in Christ Jesus! Oh, that it may be my meat and drink to do the will of God! Oh, that I may be brought to His feet, and learn of Him who is meek and lowly of heart! Oh, that I may so behold His glory as in a glass, as to be changed into the same image from glory to glory, as by the Spirit of the Lord! Oh, for the fruit of the Spirit: for love, and peace and joy, and gentleness and brotherly-kindness; and for that blessed hope which will lead me to purify myself, even as He is pure! 5thly, I pray for a greater love to the Bible, a stronger faith in its full inspiration, and for a clearer view of the Lord Jesus Christ—that, knowing in whom I have believed, I may bear a faithful testimony, and be among those who follow the Lamb whithersoever He goes. 6thly, I pray that all these blessings which I have asked for myself may be granted to all who were present at Weston-super-Mare, to all the members of the Prophetical Investigation Society, to the Clergy in this diocese, and to all my clerical friends, and all the Lord's servants throughout the world."

Soon after New Year's Day in each of the latter years of his life, generally on the 2nd of January, he invited the neighbouring Clergy to his house for social prayer and study of the Scriptures; and usually was present, about a fortnight later, at the Annual Clerical Meeting in Islington. He cordially agreed in the sentiment of one of his friends, as to such "quiet, unobtrusive means of grace," that "the Lord manifests Himself in the assemblies of His people, and . . . . . commands a reviving and abiding

blessing, the unction of which is a sweet savour for many days." *

He was constant also in his attendance at the ruridecanal Meetings in his Deanery, and his presence was much valued at the more devotional reunions connected with the May Meetings in London. He had long felt that the talent which he had received from his Lord did not give him any special qualification for speaking on platforms, and he seldom addressed the large audiences in Exeter Hall, but it seemed to be generally acknowledged that the ascended Head of the Church had richly endowed him with "the spirit of grace and of supplication."

The following description, by the Rev. Dr. Tyng, though written during his residence in Liverpool, will, it is believed, recal to the minds of many the manner in which he edified his fellow-Christians when he went up to the religious anniversaries from Limpsfield. It refers to the part which he took in the proceedings after a breakfast in London, which was attended by friends of the Church Missionary Society:—

"It was a very serious and a very delightful meeting. The excellent Chancellor Raikes, of Chester, presided, and conducted the religious services of the occasion, by reading and expounding, in a very edifying and pleasing manner, a chapter in the Second Epistle to the Corinthians. Mr. Raikes's manner of speaking is very impressive and affecting, and his remarks were distinguished by their affectionate, experimental, and searching character. Though not a very old man, his appearance is venerable; and his

* See the Preface to "Addresses and Sermons delivered on the occasion of a Meeting of Two Clerical Associations at Weston-super-Mare." London: Hamilton, Adams, and Co. 1849.

silvered head, and tall dignified form, as he stood among us, giving forth the counsels of Divine wisdom and truth, marked him out as a man of more than ordinary distinction and importance. All listened with deep attention to his address, which was particularly appropriate, both to the assembly and to the occasion, and could hardly fail in doing good to minds so well prepared to receive it. He afterwards called upon good old Mr. Stewart . . . . to lead our prayers, and truly it was a season of prayer. His humble and solemn actions and expressions, while he poured out his petitions for the varied spiritual blessings which we all needed, would have affected even a thoughtless mind. . . . . I had long known Mr. Stewart by reputation, in his long-continued efforts to lead his brethren to more frequent and united prayer for the outpouring of the Holy Spirit upon the Church; and I had long valued him both for this effort and for his general character as a minister of Christ. I felt as if I knew him already when I was introduced to him here, and was thankful for an opportunity of conversation with him while we were seated together at the table. His very venerable appearance, his evident seniority to all who were around him, and his countenance beaming with Christian benignity and love, would have pointed him out to the attention of an entire stranger as a man whose name and history it would be desirable to know."*

Whilst he thus benefited the members of the Church of Christ at a distance from his home, he was very anxious to be the instrument of increasing true religion among his own parishioners and neighbours. On Sunday, May 10,

* "Recollections of England, by the Rev. Stephen H. Tyng, D.D., Rector of St. George's, New York," pp. 58—60.

1850, he mentioned to his hearers, "That this was about Rogation week,* and next Sunday, Whitsunday, and that they might have observed how few stopped to the Lord's Supper." He "therefore requested them to make those persons who left the Church the subject of their earnest prayer." In the following June he commenced a Cottage Lecture on Limpsfield Common, which was continued by his Curate on Sunday and Wednesday evenings.† On the 1st of August he preached the Sermon on the occasion of the Bishop of Winchester's Visitation at Reigate.

In June, 1851, his son James conducted an expedition which enabled 800 of the parishioners of Limpsfield, Crowhurst, and Lingfield, to visit the Great Exhibition in Hyde Park. He afterwards offered thanksgiving "for the Lord's gracious protection;" adding the characteristic prayer, "May the sight of the Crystal Palace lead to a desire to enter the New Jerusalem."

In July he had the pleasure of being present at Blackheath, when prayer was made for his godson, the Rev. Christopher Cyprian Fenn, who was going out as a Missionary to Ceylon.

In September he was much interested by the Consecration of St. Peter's, Croydon, to which his son David had

* "In these fasts the Church had a regard, not only to prepare our minds to celebrate our Saviour's Ascension after a devout manner, but also by fervent prayer and humiliation to appease God's wrath, and deprecate His displeasure, that so He might avert those judgments which the sins of the nation deserved; that He might be pleased to bless the fruits with which the earth is at this time covered, and not pour upon us those scourges of His wrath, pestilence and war, which ordinarily begin at this season."—(See Wheatley on the Common Prayer "of the Rogation Days.")

† Subsequently a school-room, built on the Common at the expense of Mr. Leveson Gower, was used for this purpose.

been appointed; and before he set out for Addington Park, where the Archbishop of Canterbury had invited him and some members of his family to stay at the time of the ceremony, he offered fervent petitions for the town of Croydon, and all the Clergy who were to be present at the Consecration.

A similar occurrence took place, shortly afterwards, in his own parish; for the Church not being large enough to accommodate all his parishioners, he had begun earlier in the year to contemplate an enlargement of it. Plans were prepared, gratuitously, by James Lockyer, Esq., a member of his old congregation at Percy Chapel; and in less than nine months from the time when those plans were approved, an entire new aisle had been added to the north side of the nave. The expense amounted to £840; and when the contributions of the wealthier parishioners and their neighbours had been received, a considerable deficiency remained, exclusive of the sums promised by the Incorporated Society and the Winchester Diocesan Church Building Society; but Mr. Stewart appealed to his friends at a distance, especially to the members of his Percy Congregation, and met with so liberal a response that the whole sum required was easily raised.*

Whilst the building was proceeding, he wrote in his Diary:—

"I humbly entreat the Lord for those engaged in the work. O Lord, grant that they may not be like those who built the Ark—build it for others, and not enter in themselves; but that they may indeed rest on the true Foun-

* A new window, by which the West-end of the Nave was much improved, was soon afterwards inserted by Henry Cox, Esq., of Trevereux, one of the Churchwardens of the Parish.

dation stone, and having received Christ Jesus the Lord, walk in Him, built up and established in the holy faith."

The new aisle was opened on October 30, 1851, when a Sermon was preached by the Bishop of Winchester. Mr. Stewart, with his usual anxiety to turn such occurrences to account, issued an Address on the subject to the inhabitants of the parish of Limpsfield. The following extracts contain language very similar to that which he frequently addressed to them from the pulpit:—

"BELOVED FRIENDS,—By the kind providence of Almighty God our Heavenly Father, the desired enlargement of our Parish Church is now completed, and the Lord Bishop of Winchester has engaged, by Divine permission, to come and re-open it for public worship, on Thursday, October 30th. The service will commence at twelve o'clock, when your attendance is requested.

"You will, I doubt not, rejoice with me in this happy event, and in the favourable circumstances connected with the carrying out of this improvement; more particularly that from the day the foundation of the new aisle was commenced, till the roof was finished, the workmen were only hindered a single day. Suitable weather was granted, no distressing casualty occurred, no strife or improper behaviour among the workmen, but the same Eternal Spirit who filled Bezaleel with wisdom and understanding in all manner of workmanship, gave a measure of that wisdom to the operatives, enabling them skilfully to perform their respective works. For this manifestation of Divine goodness, I desire to offer my humble and hearty thanksgiving.

"The enlargement of the Church may be said to be the commencement of a new era in the parish of Limpsfield.

Previous complaints had been made by several persons, that when they came to church they could not find seats. That grievance will no longer exist. Above one hundred and seventy fresh sittings are provided; and that without any cost to the inhabitants, except the voluntary contributions of a few of the parishioners.

"This improvement completes, as it were, the happy circumstances of our highly favoured parish. . . . .

"Let each put this question solemnly to himself,—Am I in truth a real Christian,—a true believer,—a sincere follower of the Lord Jesus Christ, not in name only, but in deed and in truth, when I make this open confession at church,—'I have done the things I ought not to have done, and have left undone the things which I ought to have done, and there is no health in me?' And after making this confession, and uniting with the congregation in this striking prayer, 'O God, the Father of Heaven, have mercy upon us miserable sinners!' and then, thanking God for creation, preservation, and all the blessings of this life, and above all for His inestimable love in the redemption of the world by our Lord Jesus Christ, when I beseech the Lord to give us that due sense of all His mercies, that our hearts may be unfeignedly thankful, and that we may shew forth His praise not only with our lips but in our lives. When I use these devout prayers,—call myself a miserable sinner, —pray for God's mercy through Christ Jesus,—beseech the Lord that I may shew forth His praise not only with my lips, but in my life,—do I really mean what I say? Do I feel myself to be a lost sinner, needing a Saviour? Do I sincerely apply to 'the Lamb of God that takes away the sin of the world,' for pardon? And is it my heart's desire to praise Him in my life? Or are these mere formal words, with which I have been mocking God for

years every Sabbath, confessing myself a sinner, and yet never really repenting of my sins, or turning to God from them?

"This, my dear friends, is the first step for each individual to take in making Limpsfield a happy village,—an inquiry into your own state before God. For it is only those who are really and sincerely Christians, who can help forward such a cause. Therefore, as you love your own soul, or desire to benefit others, come to the point with yourself upon this important matter. And if your conscience leads you to doubt whether you are a real Christian, remove the doubt by casting your soul at once upon the Lord Jesus Christ for salvation. And as He has said, 'Except a man be born again he cannot see the kingdom of God,' beseech the Lord to make this needful change upon you, by giving you His Holy Spirit, making you what St. Paul declares a real Christian is:—'If any man be in Christ, he is a new creature; old things are passed away, all things are become new.' I would earnestly entreat you to take this first step. On doing this, your present peace and everlasting glory depend; neglecting it, you are exposing yourself to the constant reproaches of your conscience whilst you are in this life, and to the endless misery which will overtake every impenitent sinner in the life which is to come. . . . .

"Having taken this first step, or if you are conscious that you have already done this, and that you are in truth a sincere follower of our Lord Jesus Christ, then, for your own benefit, and to set an example to others, BE REGULAR IN YOUR ATTENDANCE AT CHURCH. God has said, 'Them that honour me I will honour;' and this is one of the ways by which we must honour God, by uniting with others in public acts of prayer and praise to His name. Our Saviour

has encouraged us thus to assemble by this gracious declaration,—'Where two or three are gathered together in my name, there am I in the midst of them.' Yes, in the midst of them, to give them such a blessing as they nowhere else will receive. And be not content with that partial attendance, with which some are satisfied, coming only once a day to church, and then think they have done their duty. What master is there who approves of his servants coming to their ordinary employment for half the day, and then taking their pleasure the remaining hours? Who would employ such a servant? If, therefore, peculiar circumstances do not disable you, be among the pillars of the Church, or of that class who, if not hindered by sickness, or other unavoidable necessity, are sure to be seen in their places; and who are ready to say with the inspired Psalmist, 'One DAY in Thy courts is better than a thousand; I had rather be a door-keeper in the House of my God than to dwell in the tents of wickedness.' No one can estimate the benefits you yourself will derive from such a regular attendance, or the influence your example may have upon others.

"What a delightful sight it would be to see every householder leading on his children and his servants, and not only them, but his day-labourers, to the House of God. Thus shewing, that, whilst he benefited by their bodily services during the week, he was desirous to obtain a blessing on their souls on the Sabbath-day. This would be following up the precept given by St. Paul to the Colossians, 'Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.' And this is a Master who, when He comes, will reckon with His servants, and render to every man according to his work.

"Hand in hand with this regular attendance upon public worship, I would particularly recommend you, if not already done, to adopt FAMILY PRAYER. This has been one of the distinguishing marks of the people of God, from the days of Abraham to this present time.

"'Shall I hide from Abraham, saith the Lord, the things which I shall do; seeing that Abraham shall surely become a great and mighty nation? . . . . . For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.'

"Following the steps of Abraham, we are told that after David had attended a religious festival at which many of his subjects were assembled, 'he returned to bless his house.'

"Family prayer has well been termed 'the key that opens the gate of Heaven to receive the blessing of God in the morning, and puts the house under His protecting care at night.'

"It is said of an eminent minister, that when he took the charge of a parish, there were not three houses where family prayer was offered; but before he left it there were not three houses in which family altars could not be found.

"How delightful would it be, if such could be said of Limpsfield!

"How many happy families should we then have!

"Not to fatigue you by a long address, I mention only one more step towards the obtaining the desired blessing, and this a most important one, namely, 'adorning the doctrine of God our Saviour, by a conversation becoming the Gospel,' or attending to the charge given by the Apostle to his beloved Philippian converts.

"'Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things.'

"These, my beloved friends, are the steps which I earnestly and most affectionately recommend you to pursue, now that the enlarging of the Parish Church, and the other means of grace, place the Parish of Limpsfield in so desirable a position. Slight not, I beseech you, these multiplied loving-kindnesses of the God of all grace. Rather let the past time of your life suffice to have lived according to the course of this present world, and now present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

"In conclusion, let me entreat your fervent prayers for the aid of the Holy Spirit—that God, of His infinite mercy, may, for His dear Son, our Blessed Saviour Jesus Christ's sake, 'open the windows of Heaven, and pour out such a blessing that there shall not be room to receive it.'

"Believe me to remain, my beloved Friends,

"Your faithful Pastor and very affectionate Friend,—

"JAMES HALDANE STEWART.

"*Limpsfield Rectory, October*, 1851."

An incident, remarkably consistent with his usual habits, occurred in the Rectory after Public Worship on the day when the new aisle was opened. His love of hospitality had led him to provide a social repast, not only for the Bishop and Clergy from a distance, but also for some of his neighbours. His wife, familiar by years of experience with his wishes as to such entertainments, had exerted all her well-known skill in making the necessary arrangements;

and the troop of guests, far too numerous for the limits of his dining-room, had been abundantly supplied in different parts of the house: himself and the Bishop, with many others, being seated at a table in his own study. But he was never satisfied with a meeting of Christian friends if there was not some open recognition of his Divine Master; and before the guests left the "high table," in that inner-chamber, where he had so often held communion with God, he rose, as if to propose a toast; but, instead of such a ceremony, remarked, that "*His* love was better than wine;" and, introducing a quotation from Archbishop Leighton upon hymn-singing, proposed that the whole company should unite in praising the Lord.

In June, 1852, he spent a Sunday at Birmingham, on behalf of the Church Missionary Society. In July he made a pleasant visit to Mr. John Labouchere, at Broome Hall, and attended a Missionary Meeting at Dorking. A little later in the same month, he derived much gratification from a few days passed in Suffolk with Rev. E. Hollond, in whose parish he preached to his Reverend Brethren [? from 2 Tim. iv. 6—8.], on "St. Paul's retrospect, humility, zeal, and anticipation."

The following letter was written to a young lady who had been a member of his congregation at St. Bride's, and was about to be married in South America:—

"*Limpsfield Rectory, Godstone, Sept.* 1, 1852.

"MY DEAR YOUNG FRIEND,—..... Your dear mother has requested me to write a few lines to you upon the approaching pleasing event; and what can I better say, my dear young friend, than this—if you would make your marriage happy, first give your whole heart unto Him who says, 'I will betroth thee unto Me for ever. I will betroth

thee unto Me in judgment, and in loving-kindness, and in mercies.' Receive your intended husband as His gift, who in His gracious providence has chosen him for your partner through this wilderness world; that, united 'as heirs together of the grace of life,' you may be mutual helpers, assisting each other by your prayers, your counsel, your example, and, above all, by a conversation becoming the Gospel of Christ. As you will be housekeepers, let your house be like the houses of the Israelites, who had the blood of the Lamb sprinkled *upon the door-posts.* From the day you take possession of it, let it be consecrated to God by family prayer; master, mistress, and servants, all uniting in setting up a family altar. Besides this, on each day pray together: for as it will promote your happiness to share each other's pleasures and divide each other's cares, this union of interests will be best promoted by mutual thanksgiving for unmerited mercies, and by united prayer, 'casting all your care upon Him who careth for you.' Next, as far as circumstances will allow, choose your society from those who love the Lord. Follow David's example, who said, 'I am a companion of all them that fear Thee:' bearing in mind that we cannot serve God and Mammon; that if we would be blessed we must attend to the Lord's word, 'Them that honour me I will honour.' I would add, bearing in mind that this world is a world of trial, lay it down as a rule to 'forbear one another in love;' that as of necessity circumstances will occur which will have a tendency to try the spirit, or ruffle the temper, or disturb the gentle calm of domestic life, it is your privilege to win your husband by a meek and quiet spirit, which is, in God's sight, of great price. I offer you these suggestions, my dear young friend, as being one of the former lambs of my flock in Liverpool; for though the wide ocean sepa-

rates our bodies, we are united by a bond which no distance can sever; but which the love of our Heavenly Father, and our gracious Redeemer, will preserve until the day when we shall meet to part no more.

"Till that day arrives, may the God of all peace and love be with you, your intended husband, your esteemed parents, yes, with all you love and all that love you.

"Believe me to remain, my dear young Friend,

"Your faithful, and very affectionate Pastor,

"JAMES HALDANE STEWART."

His views upon Prophecy still preserved that moderate character which had formerly distinguished them. He wrote to Mrs. Young, of Westridge House, Isle of Wight:—

"*Limpsfield Rectory, Godstone, Sept.* 21, 1852.

"MY VERY DEAR FRIEND,—In reply to your very kind letter, I beg to mention, that Mr. M——'s views of a Personal Antichrist, and the return of Elijah and his companion, as the two Witnesses, are by no means new; having been the subject of much discussion for some years past. When Mr. Gobat, now our Protestant Bishop of Jerusalem, was in Abyssinia, the natives told him that he was the wisest Englishman they had ever met with. He asked them what made them think so. They replied, 'Because you are content to say as to some of our questions, "I don't know."' This, my very dear friend, I feel to be the case with some of the events of unfulfilled Prophecy. I have not the least doubt that our gracious Saviour will personally appear. This is my blessed hope, and the source of delightful joy to my heart. I fully believe also that we are very near to the end of the times of the Gentiles, when the Lord will come to be admired in His Saints, and

to take judgment upon His enemies. I consider, also, that our wisdom is, to be prepared for His coming, by having our lamps burning and our loins girt, so that when He knocks, we may open to Him *immediately*;—but though I have a preference [for some opinions on] minor subjects of Prophecy, I could not give a decided opinion as to the two Witnesses, or as to the Man of Sin. Dr. Wordsworth's work very powerfully shews that Babylon means Rome.

"Dr. Cumming's Lectures throw great light upon many passages of the Revelations, and I have read, with pleasure and profit, other works on Prophecy; but I have not yet found one writer that I could call Master, so as to hold with him in every minute interpretation. I pray the Lord to enable me to have my ears always open to our Blessed Lord's reveillé, 'Behold, I come as a thief: blessed is he that watcheth and keepeth his garments.' I have found no reason to alter my counsel to dear Christian friends, 'Live with a crucified Saviour in your heart, and a glorious Saviour in your eye.'

"We were all very glad to see your handwriting, and shall be very happy when the writer is seen again in Limpsfield Rectory and Limpsfield Church.... You do not mention your dear son, the Doctor—I hope he is well. It is my heart's desire that you and he, and all who love you, may have far greater blessings than pen and ink can express, both in time and eternity.

"All here unite with me in every kind wish.

"Believe me to *remain*, ever, dear Friend, yours most affectionately,

"JAMES HALDANE STEWART."

Towards the close of 1852, he thanked God, "though with mournful feelings, still with great cause for praise,

for the most peaceful departure of [his] beloved sister, Mrs. McNab, who was taken to her rest on Monday, November 1st." He added to the notice of her death in his Diary, the expression of a wish which was in due time abundantly realized:—

"If the Lord sees right to grant me, though so unworthy of the least of His mercies, it is my earnest prayer that I may depart magnifying His name, honouring Him by a simple faith in our Blessed Saviour, Jesus Christ our Lord."

In the spring of 1853, he preached at Margate one of a course of Lectures on the different offices of the Holy Spirit; and in the autumn attended, as on several previous occasions, the large Meeting of Clergymen at Weston-super-Mare. Before going, he set apart a morning for prayer, and besought of the Lord that he might be "the instrument in His hand to bring forth that which is really edifying." His Diary contains the following petitions:—

"O Lord, have mercy upon me. I feel my weakness, my entire inability; but I look to Thee. Thou givest power to the weak, and to them that have no might Thou grantest strength. O Lord, consider it is Thy honour I seek—really to edify Thy servants. Be with me, then, to suggest, and to enable me to accomplish that which shall be for Thy glory. And oh! be with me in the delivery of the Address. May an holy unction accompany the words. Be with me also when called to offer prayer; when called also to speak upon any portion of Scripture; and during my whole visit, I humbly and earnestly desire that I may be anointed with fresh oil; that wherever I go, I may be a blessing. O Lord, my eyes are up to Thee. Thou hast said, 'Ask,

and it shall be given thee;'—'Open thy mouth wide, and I will fill it.' I pray, therefore, not only for myself, but humbly entreat a special blessing upon Archdeacon Law; upon all who are called to take any part in the Meetings; and for all who attend. Oh, for the outpouring of the Spirit, for a very large measure of the wisdom, power, grace, and unction of the Holy One. May it be indeed a very special occasion—a season much to be remembered by all who are present. Grant to all journeying mercies, strength of body, and power of mind. Lord, do for us all above all that we can ask or think, for Thy name's sake."

The days of the Meetings which followed these supplications were to him "most delightful days." Another of the company, who wrote, "That was indeed a blessed time at Weston; one ever to be remembered,"—also said that he enjoyed nothing more than what fell from his lips.

His move into the South had brought him into the neighbourhood of a dear sister, resident at Tonbridge Wells, whom he had the gratification of visiting on several occasions; and some of those to whom he had formerly ministered, renewed their acquaintance with him in his rural parish. The following lines, written by one of these, may remind others of his manner in the pulpit, and the tone of his social conversation:—

"The Pastor—friend of former years, I greet
In his sequester'd, undisturb'd retreat;
Though years have intervened—though changed his sphere,
The features of the soul the same appear:
The only change in him, a bright presage
Of immortality, the crown of age.

The messenger, the message, are the same,
Fill'd with the odour of Immanuel's name:
Jehovah Jesus, mighty to redeem,
Grace, grace the germ of glory, is his theme.
That well-known heav'n-directed hand and eye
Seem ever lifted up for fresh supply;
'Tis living in an atmosphere of prayer
Which stills the eddies of all fruitless care;
And if to sojourn near him be denied,
In spirit, one with him may I abide." *

A few of his older friends were settled in different parts of the Metropolitan Counties, and cordially welcomed him to their country-houses; but neither beautiful landscapes, nor comfortable residences, not even the pleasures of Christian friendship, could wean his thoughts from that city which hath foundations, whose builder and maker is God. On one occasion, when hospitably entertained at Chilham Castle, he turned to his cheerful host in the spacious drawing-room, and quietly remarked,—"Pretty well, this, *for a Pilgrim.*"

The thought of that better country now, as formerly, gave a spiritual tone to his letters on the commonest subjects; but if he used the language of the heavenly Canaan, it was not in the style of one who interlards his vernacular with ill-pronounced sentences in a dialect with which he is not familiar; but rather after the manner of a foreigner sojourning in a strange country, who gives fluency to his conversation by occasional outbursts of his native tongue.

The following was written to a lady, whom he had first known as a pupil in a boarding-school when he was at

* Extracted from a collection of poems entitled, "Grace and Glory," by Miss Ashcroft. Seeleys.

Percy Chapel, and who subsequently provided an easy-chair for his study, when he was settling at Limpsfield. She had now sent him an article with which most persons have no religious associations—a silk umbrella. He replied from his sister's house at Tonbridge Wells,—

"MY VERY DEAR FRIEND,—Your very handsome present has just arrived; at all seasons it will remind me of your great kindness. When the sun shines, it will protect me from the heat; when the clouds are dropping, it will shelter me from the rain: and when the weather is fair, it will be like Jacob's staff in my walks. Accept, then, my dear friend, my very cordial thanks for this both useful and ornamental remembrance. How can I better express my sense of your kindness than by earnest prayer, that He who is a refuge from the storm, a shadow from the heat, and with whose rod and staff David feared no evil when passing through Death's dark valley—that this gracious Saviour may fulfil to you these blessed characters: preserving you from stormy trials, covering you from Satan's fiery darts, and granting you in the last hour that sense of His love which casteth out fear, and gives an abundant entrance into His everlasting kingdom. This is my heart's desire for you.

"Believe me to remain, your very obliged and truly affectionate Friend,

"J. H. STEWART."

His Invitation to Prayer on New Year's Day, 1854—the eighteenth of the kind which he had issued in eighteen successive years—was circulated more widely than usual. Several pious ladies, at the instigation of one of his nieces, distributed copies in almost every country of Europe, and at various Missionary stations. He after-

wards heard that it had appeared, either partially or wholly, in periodicals published at Boston and Philadelphia; that it had been received at Montreal; and that prayer had been offered, according to his suggestion, not only in many places at home, but also at Bucharest, at the station of a Jewish Missionary near Cracow; at Warsaw, at Gottenburgh, and at Stockholm.

The following Lay was suggested by this his last annual appeal to his fellow-Christians:—

"'Neath stately dome—'neath village spire,
With one consent, let all respond;
May Prayer ascend in mingled choir,
Cementing each endearing bond.

"Spared to behold another year,
Assembled still on praying ground,
Let joy be link'd with holy fear,
Let thankfulness, with prayer, abound.

"Around the Family altar kneel,
And absent Friends in spirit meet;
The wants of all, the Nation's weal,
Remember at the mercy-seat.

"How large the promise is to those
Who shall in fervent prayer agree!
Oh, for thine own—for others' woes,
Come now, and 'pray more earnestly.'

"For countries scourged with War, oh, pray,
Where flows unsooth'd the Widow's tear;
Where Truth sheds not its healing ray,
Nor kindly words the Orphan cheer.

"Alas! in troublous times we live,
And rumour is on rumour heard;
In Prayer—in Supplication strive,
With holy, quenchless ardour stirr'd.

"For Africa, for India pray,
For China, where, the Truth unfurl'd,
The gloom of night is chased away
O'er millions in that wak'ning world.

"For converts in loved 'Rupert's Land,'
Our 'Ebenezer' let us raise,
Hail there a faithful little band,
Now with us off'ring Prayer and Praise.

"O'er 'Yoruba's' benighted zone,
E'en piercing to the 'Robber's Cave,'
The light of Gospel Truth has shone—
There, brethren fiery trials brave.

"Still for loved 'Abbeokuta' pray,
And for each barb'rous heathen shore:
Oh, may the Lord prepare the way—
His Spirit on the desert pour.

"Remember blest Jerusalem,
Seek her prosperity and peace;
She is Jehovah's diadem,
Though still, alas! th' unmoisten'd fleece.

"'Land of the morning!' Israel's home;
Though scatter'd, here and there a few,
Thy children 'midst the nations roam,
Their gath'ring shall be like the dew.

"Oh, Thou who e'er wilt own the sigh—
The first-fruits of the praying heart—
Forbid that our own fleece be dry,
And needful grace to each impart."

About the same time he printed an Essay, which he had read before the Prophecy Investigation Society. It was entitled, "The Christian's Triumphant Hope," and related to "the qualities of the love which will make us long for our Lord's glorious Epiphany, and the best means to promote that love." It was his last publication; and though he never accomplished that larger work, which he had once contemplated, on the excellencies of his Divine Master, he poured forth in this, his final Treatise, the praises of Christ Jesus his Lord. The following paragraphs occur in the course of a few pages:—

"Notwithstanding His condescension in taking our nature upon Him, Scriptural views of our Lord will lead us to bear in mind that He is 'THE GREAT I AM,' having in Him such unsearchable riches as never can be fathomed; that at His word all creation came into being; that He is 'the brightness of the Father's glory,' 'the Image of the invisible God;' that the ten thousand times ten thousand angels who stand around the Throne delight to do Him honour; that He is possessed of infinite wisdom, almighty power, ineffable omniscience, and every other glorious perfection. We cannot but reverence such a Being. It is almost needless, my beloved brethren, to mention His attractiveness, for you all know Him as the beloved of your souls; and yet it may refresh your spirits to dwell a little upon this subject.

"His dying love is doubtless His first attraction—that He should suffer His heart to be pierced, that a fountain

might flow from thence to wash away the guilt and purify the souls of us 'miserable sinners.' . . . . Oh, to think of His coming from heaven, leaving His Father's bosom, and when on earth having no place to lay His head, for such an object as this, must win the heart. And yet this is not the only ground of delightful complacency in the Lord Jesus Christ. . . . . Look at His engaging condescension, when at His birth He appeared 'wrapped in swaddling clothes, and lying in a manger,' though at that very time wise men from the East came to worship Him. View Him when in the temple with the doctors, 'hearing them and asking them questions; and all that heard Him wondered at His understanding and answers.' See Him in the Synagogue reading the Prophet Isaiah, when all present were astonished at the gracious words which passed from His lips. Or behold Him as He is set forth in the Seventh Chapter of the Gospel of St. Luke. There you will see our Blessed Lord manifesting some of those attractive graces which so much delight the heart. First, you will behold His ready acquiescence in complying with the Centurion's request for a servant lying grievously tormented, saying to him at once, as recorded by St. Matthew, 'I will come and heal him,' and immediately fulfilling His word; 'for they that were sent, returning to their house, found the servant whole that had been sick.' Next you will see Him on His way to Nain; and as He drew nigh to the city, 'Behold, there was a dead man carried out, the only son of his mother; and she was a widow. And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier: . . . and He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother.'

"This was, indeed, not only to dry up the widow's tears, but to make her heart sing for joy. Oh, who can but love Him who is the Father of the fatherless, and the Husband of the widow? Proceeding in the chapter, we see Him giving this answer to the messengers of John the Baptist, saying, 'Art Thou He that should come? or look we for another?' 'In the same hour He cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind He gave sight. Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised; to the poor the Gospel is preached. And blessed is he, whosoever shall not be offended in Me.'

"Who can tell the amount of blessings conferred upon this suffering multitude? or how many families that night had cause to bless His name? Surely we might say at every movement of His hand, Our Gracious Lord imparted a blessing.

"But these are not all the attractive graces this one chapter reveals. For if you enter the house of Simon the Pharisee, there you will see fresh graces. Regard His mild reproof of the Pharisee. . . . . All opposite excellences meet in Him: so spiritually-minded that He spoke of heaven as His Father's house; and yet so attentive to the minutest comforts of His followers, that He says to His disciples, 'Gather up the fragments that remain, that nothing be lost:' so gentle, that 'He does not strive nor cry, neither is His voice heard in the streets;' and yet so bold, that He stands undaunted at the bar of Pilate, and there witnesses a good confession: so tender and affectionate, that He burst into tears when only contemplating the miseries coming on Jerusalem; and yet so resolute,

that He says, 'I lay down my life of myself; no man taketh it from me.' . . . . How endearing does He appear when He went to the ruler's daughter, who 'lay a dying.' As He was on His way to perform this miracle of mercy, a woman who had spent all she had upon physicians, and was nothing better, but rather grew worse, only touched His garment, and virtue came out of Him, and she was healed of her plague. . . . . It is difficult to say which of all the graces is most prominent. When we are looking unto Jesus, what wisdom and goodness, what generous friendship, what tender compassion, what meekness, and gentleness, and humility, are every where visible! And who can fix his eyes upon these excellences without having a desire to possess them? . . . . When we think of who the Lord Jesus Christ is; of His glorious nature, God and man in one Christ; of the merit of His precious blood, cleansing from all sin; of the perfection of His righteousness, covering all defects; of the extent of His promises, meeting every trial; of the purity of His principles, holy, just, and good; of the beauty of His example, perfect excellence; of what He has done, and what He is doing, and what He will yet perform,—the only thing which ought to cause wonder is, that this lower world is not one harmonious concert, every tongue uniting with the Angelic Host in hallelujahs to God and to the Lamb, saying as with one voice, 'Blessing, and honour, and glory, and power, be unto Him that sitteth upon the Throne, and unto the Lamb, for ever and ever!'"

The issuing of his last two works led to his receiving, amongst others, gratifying letters from three of his oldest friends. Dr. Marsh wrote to him:—

"*Beckenham, Kent.*

"MY DEAR STEWART,—I have often thanked our Blessed Lord for your acquaintance, help in the ministry, and publications; and now I add to the list, 'The Christian's Triumphant Hope.'

"Mrs. M. unites in true love to yourself, Mrs. S., and all yours.

"Ever your affectionate Brother,

"W. MARSH."

The last notes which he received from Mr. Tyndale and the Bishop of Calcutta, might have suggested that he could not expect, in the ordinary course of nature, to receive many more:—

"*Holton, Oxon.*

"MY DEAR FRIEND,—I thank you for your kind remembrance of your old friend, received this morning. I had read your Invitation in the 'Record' to my dear wife. I shall make it the subject of one of my New Year's Day Sermons. I thank God you are spared thus to remind us of such an important duty and privilege. It may be the last you may write, or I shall read; but I trust we are both getting more meet for our heavenly inheritance, taking refuge and shelter under the 'shadow of our great *Rock* in this weary land.' (Isaiah xxxii. 2.) Believe me, my dear Friend, yours very affectionately,

"THOS. TYNDALE."

"*Bishop's Palace, Calcutta, March 7, 1854.*

"MY BELOVED FRIEND,—I have a very kind note from you, dated Nov. 18th. . . . . Surely, if ever there was a time for pouring out our souls in prayer to God, it is the present. . . . . May prayers and supplications be multiplied, that the Holy Spirit may hover over the

Church, and impregnate it with interior life. Well do I remember our social Meetings in 1798, and onwards, till you left London. Is our dear —— still living? He is a little older than myself: and I rather think you are also my senior. . . . Farewell in the Lord Jesus. Love to all.

"From your affectionate,

"D. CALCUTTA."

The Winter of 1853-4 had been very trying for the poor of his Parish, on account of the high price of provisions; but he sanctioned a plan by which, through the kind liberality of the Hon. Mountstuart Elphinstone, 3000 loaves were distributed, at a reduced and reasonable charge. He also assisted in maintaining a soup-kitchen, which was kindly superintended by a gentleman resident in the village.

It had long been his custom to give his congregation a text of Scripture, as a motto, at the beginning of a New Year. The last motto which he thus selected, at the commencement of 1854, was from Revelation xvi. 15: "Behold, I come as a thief; blessed is he that watcheth and keepeth his garments."

As the year advanced, he was much occupied in bringing about an amicable settlement between the parties to a law-suit, which was attracting public attention at the time. Some of the persons principally interested were his friends, and one of the litigants had often joined him in the prayerful study of prophecy. He was exceedingly anxious that even the appearance of evil should be avoided by the disciples of the same forgiving Master. He used his knowledge as a lawyer to strengthen his advice as a Christian brother; and, after seeking wisdom from above, made several journeys to London in order to act as medi-

ator: travelling on one occasion with some lawyers, the tone of whose conversation encouraged him to hope that his efforts might, by God's blessing, be crowned with success. In August, 1854, when he stayed for a few days in the Metropolis, on the occasion of the marriage of his son David to the daughter of Chancellor Raikes, he was still actively engaged in the same good work; until at length he was instrumental, to an important extent, in bringing the dispute to a peaceful issue. One who was well acquainted with the history of the suit, has written since his death,—

"As a lawyer, I was exceedingly surprised to find how, in sifting the merits of the case, and seizing on the salient points, he shewed that he had not forgotten his own early professional education for the Bar. I am persuaded that the use he made of the short-hand writer's Report of the Vice-Chancellor's Judgment, was the turning-point, under God, in bringing about the arrangement desired. . . . . [His] argument was:—If the question be merely one of pecuniary loss, can it be doubted whether it is better to submit to such loss, when the alternative [is] that Christ will be wounded in the house of His friends? . . . . The Christian wisdom, as well as the charity and sweetness of persuasion, which he evinced on this occasion, were indeed remarkable."

He was only once in London again. Three months were not to elapse before he was to journey to that unseen place for which he had long been preparing. "Blessed are the peace-makers, for they shall be called the children of God."

CHAPTER XI.

HIS LAST ILLNESS—CONCLUSION.

[1854.]

"The chamber where the good man meets his fate
Is privileged beyond the common walk
Of virtuous life, quite on the verge of Heaven.
You see the man, you see his hold on Heaven:
Heaven waits not the last moment, owns her friends
On this side death, and points them out to men:
A lecture silent, but of sov'reign power."

In the Autumn of 1854, after he had spent a few days at Holmewood with his friend Dr., now Sir Charles, Locock, and attended a meeting for the Jews Society at Tunbridge Wells, his son and daughter-in-law had the pleasure of welcoming him and his wife to the Parsonage at Maidstone. Mr. Raikes was already there: and, after a short but happy visit, he returned to Limpsfield on September 15.

The next Sunday he preached twice—on Revelation iii. 12, and Revelation iii. 20; but in the course of the following week, felt so unwell, that he took medical advice, and

on Sunday, 24th September, was only strong enough to attend one service.

There had been an occasion, earlier in his residence at Limpsfield, when he had spoken of the desirableness to a believer of receiving some intimation of the approaching close of his earthly career. A tulip-tree, which had long stood on the lawn in front of his study-window, was partially blown over on a Saturday, and was completely prostrated on the following Monday. He said to his friend, the Rev. Stephen Barbut, of Chichester, who happened to visit him at the time, "We should wish to die having a little timely notice; falling as it were half-way, and then sinking gradually down to the ground." It pleased his Divine Master that the manner of his own decease should be in accordance with such a desire.

On Tuesday, 26th September, he recorded, for the last time, one of those seasons of special supplication which he had set apart at intervals from the very commencement of his ministry; and noticing on that occasion "the infirmities of age," he wrote, "I find great bodily weakness, and at times much discomfort." But he stirred up himself as usual to take hold upon God, by making notes of certain subjects for prayer, and entered the following petitions—almost the last which he is known to have committed to paper:—

"O Lord, in [Thy] rich and abundant goodness and mercy, take pity upon our miserable race: and though our sins richly merit Thy just anger, instead of pouring out the vials of Thy wrath, open the windows of heaven, and grant us such a blessing that there shall not be room to receive it. Now, Lord, be with me, and, poor and weak as I am, enable me to pour out my heart before Thee."

After he had risen from his knees, he inserted these last words in the Diary which he had written from time to time during more than half a century:—

"In addition to the above petitions, I was led earnestly to pray for dear Mrs. L—— [a friend then dangerously ill] . . . . and for the parishioners of Limpsfield. . . . . I thank [Thee], O Lord, for this spirit of prayer. I feel at this moment like a broken vessel: but, blessed be the Lord, my trust in the Lord Jesus Christ remains firm and unshaken. Continue Thy loving-kindness to the end, for Thy name's sake."

A form of thanksgiving had been appointed for the following Sunday, October 1, on account of the late abundant harvest, and he looked forward with much interest to the services of that day. He preached in the morning from Isaiah lxiii. 7, "I will mention the loving-kindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His loving-kindnesses." After that, his last sermon, he took part in the administration of the Lord's Supper with much difficulty. To the surprise, however, of those members of his family who were then at Limpsfield, he persevered, on the following Tuesday, in a determination to visit London, in order to make arrangements for the annual Church Missionary Sermon and Meeting, which had been appointed to take place in his village on the 8th and 10th of October. He was able to accomplish the journey; but returned from town much fatigued. On the 5th, he was quite unable to take part in the annual School feast; and his medical attendant alarmed his family

by intimating a suspicion that he was suffering from disease in the chest. On the following day the stethescope was applied, and before the Doctors reported to him the result of their examination, he said, "You need not be afraid to tell me the worst, for the day of my death will be the happiest day of my life."* The suspicion as to the cause of his difficulty in breathing proved to be too well founded, and he never came down stairs again after that day. On the morrow his kind friend Dr. Locock hastened to a consultation with the skilful surgeons who usually visited him, and confirmed their report of the presence of water in the right lung; but he still continued stedfast in the work of the Lord. The very evening of the consultation, he asked one of his daughters to copy out a hymn, which he sent to a sick lady, with the following passages of Scripture, written in his own hand:—

"'This is His name whereby He shall be called, 'The LORD our Righteousness,' Jer. xxiii. 6. 'I will greatly rejoice in the LORD—my soul shall be joyful in my God, for He hath clothed me in the garments of salvation, He hath covered me with the robe of righteousness, as a bride-

* His friend Dr. Marsh thus commented upon this observation in his Funeral Sermon:—"Doubtless, he had his share of trials. None escape them in this world of tears. Yet, when we recollect his ministerial usefulness, his domestic happiness, his sweets of friendship, and his personal peace, we must pronounce him to have been a happy man. It was a great thing, therefore, for him to say, 'The day of my death will be the happiest day of my life.' From what could this arise, but from the Apostle's view: 'To depart, and to be with Christ, is far better'? It was his love to his Saviour. It was his joyful anticipation of serving Him without imperfection, of contemplating His glory without interruption, and of being entirely conformed to His image."

groom decketh himself with ornaments, and as a bride adorneth herself with jewels.' Isaiah lxi. 10."

The hymn expressed his own habitual dependance on the Lord Jesus:—

"My hope is built on nothing less
Than Jesu's blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesu's name.
On Christ, the solid rock, I stand,
All other ground is sinking sand," &c.

He was very anxious that the Missionary Festival should be held notwithstanding his illness; and accordingly the Sermons were preached by the Rev. Luke Craddock, who has since undertaken the charge of a school for Mahometan boys at Madras. On the Monday he wrote the following note to a little girl who, in common with many other children, had affectionate veneration for him, and had sent him an egg laid by one of her own poultry:—

"*Limpsfield Rectory, October* 9, 1854.

"MY VERY DEAR MISS ——,—How exceedingly kind of you to send me one of your precious eggs. I am sure it will give a very delightful flavour to my little pudding; for what is there more fragrant than affectionate love? It reminded me of that peculiarly sweet part of our Lord's character, His desiring to gather the children of Jerusalem to Himself, even as a hen gathereth her chickens under her wings. How peculiarly soft are the downy pinions of the parent bird, how grateful and how secure for her callow young; and yet as nothing to the tender love and ever watchful care of our Blessed Lord. He gathers the lambs in His arms, and carries them in His bosom.

"Let me recommend you, my dear young friend, if not already one of the lambs of His flock, at once to be so. And for this purpose, when you are alone, present Him with your heart, or rather offer this prayer to Him:—'Take my heart, O Lord, for I cannot give it Thee; keep it, for I cannot keep it for Thee; and save me in spite of myself. Do this, O Blessed Saviour, for Thine own name's sake.' Earnestly entreating that the Lord may entirely restore your health, and grant you every blessing for time and eternity,

"Believe me to remain, my very dear young Friend, yours very affectionately,

"J. H. STEWART."

On Tuesday, his son, who had come over from Maidstone, took the chair for him at the Missionary Meeting; but he prepared the Resolutions himself, and was gratified by hearing that a larger collection than usual had been made. On the following day a little company of his relatives assembled to partake with him of the Holy Communion. There were present—his wife; all his surviving children except one detained by illness in another room; his daughter-in-law; his sister; and one of his nieces. The service commenced, at his request, by the singing of a hymn in which, as in many other spiritual songs, he had often found great delight:—

"Is there a thing that moves and breaks
A heart as hard as stone,
Or warms a heart as cold as ice?
'Tis Jesus' blood alone," &c.

His son David afterwards administered the Lord's Supper: and then, though speaking with much difficulty, he addressed his family nearly in the following words:—

"The coming together of so many relatives has presented a fit opportunity for partaking of the Lord's Supper. I do not wish, however, that this should be considered as a gathering round a dying man, for we know not what the result of my illness may be; but rather as an occasion for striving to come nearer to our Blessed Lord—like a season to which I look back with the greatest pleasure and satisfaction, when I saw the faith and joy of my dear sister [Mrs. McNab] much increased, some time before her death, by receiving the Holy Communion. I have always considered death as a mere circumstance to a believer; and that he should be like the patriarch Jacob, when he said, 'I have waited for Thy salvation, O Lord.'

"I am thankful to be able to say, I am at perfect peace. I am relying for justification entirely and solely on the precious blood of my Lord and Saviour. I have no dependance on anything I can do or have done: I can only say with my old friend Mr. Wilkinson, who baptized all my children, I have never got beyond the publican's prayer, 'God be merciful to me a sinner.'

"It is now about fifty-three years since the Lord enabled me to make a public profession of my faith in Christ, by giving up the profession of the Law to become an Evangelical Minister, and declaring myself decidedly on the Lord's side. I have never repented it. I thank my God that He has enabled me ever since, not to shrink from declaring myself one of His people, in spite of the coldness or opposition of the world; and I wish my children to understand, that I believe our Lord specially honours those who decidedly separate themselves from the world.

"There were different classes among our Lord's disciples. He sent forth the Seventy; but He kept twelve Apostles near Himself; and of them He took three with Him to the

Mount of Transfiguration, of whom one was the disciple whom He loved; so now, we may expect to find a distinction among Christians; and that those will be most honoured who are most devoted to their Lord. And here, my dear relations, I would say, there is a very great danger of gliding into the world. I assure you there is no happiness without being decided in religion: and I have felt the blessing of decision. I say not this in any praise of myself: it is all grace. God has blessed me much: wherever He has sent me, He has either built or enlarged a Church; wherever He has sent me, He has blessed me. I cannot tell you how many happy days I have spent with my God — they have been very many. I say not this to exalt myself; but in these days, when so many are inclined to compromise and conformity with the world, I wish most earnestly to impress on the minds of my children the great blessings connected with decision for Christ. I have considered it a great and peculiar honour that God should have put into my heart, and have given me the office of bringing before the Church the subject of 'Prayer for the outpouring of the Holy Spirit!' I praise Him for acts of great goodness: though I have had bitter trials, He has brought me through them all; and I believe they were designed for my good. I am ready, whenever it pleases God to take me. I bless you all—my dear wife, my dear children (I am sorry dear —— is prevented being with us): my dear daughter-in-law, my dear sister, her dear daughter and her other daughters, the Lord bless you all. Let us sing once more to the praise of the Lord."

His relatives then joined, as well as their feelings would permit, in singing one of his favourite hymns, the second verse of which was his own composition:—

"Come, saints, and adore Him; come, bow at His feet;
Come, give Him the glory, the praise that is meet;
Let joyful hosannas unceasing arise,
And join the full chorus that gladdens the skies.

"To the Lamb that was slain all honour be paid,
And crowns without number encircle His head;
Let blessing, and glory, and riches, and might,
Be ascribed evermore by angels of light.
"Come, saints, and adore Him," &c.

He had sat during this affecting scene in his arm-chair, dressed with his usual accuracy; and though his relatives were overcome with sorrow as they went forward, one after another, to kiss his cheek, he was remarkably composed; not anticipating the near approach of death, but not in the least dreading it. He had already often remarked to those who entered his room, in words beautifully characteristic of his constant recollection of the Redeemer as a personal friend, "The Lord knows I cannot bear pain, and if there is to be pain connected with this disease, He will say, 'Come up.'"

About this time he sent a message, through his son and daughter-in-law, to Chancellor Raikes, who was then dangerously ill at Chester, and who survived him but a few weeks. Directing the attention of his old friend to Hebrews x. 19—22, as the finest text in the whole Bible, he began to expatiate on its beauty, and to shew how it set forth the glory of the Saviour provided for helpless sinners; pausing upon or paraphrasing clause after clause after this manner: "'Having therefore, brethren, *boldness*'—see how completely the Apostle realized the open way; '*into the holiest*'—what a privilege for us miserable rebels!

—'*by the blood of* JESUS,'" &c. &c. Truly, he could say with the Psalmist, "I rejoice in Thy word, as one that findeth great spoil."

He also requested that two Hymns might be pointed out to the Chancellor as having comforted himself, and as shewing the ground of his confidence. The one was that already quoted, "My hope," &c.; the other was:—

"'It is the Lord,' my covenant God—
Thrice blessed be His name—
Whose gracious promise, seal'd with blood,
Must ever be the same," &c.

No immediate danger was anticipated. It was sometimes thought that he would be spared to his family for months, if not for years; and some of his relatives, who usually resided at a distance, returned to their homes on the afternoon of the day on which they had received the Lord's Supper with him. That evening one of his daughters sang to him a sacred melody, of which he was very fond:—

"I have a home in the promised land;
When my Lord calls, I hope to go
To meet Him in the promised land.
I have a Father, &c. &c.
I have a Saviour, &c. &c.

"I have a crown in the promised land;
When my Lord calls, I hope to go,
To taste the joys of the promised land."

He had always taken great pleasure in hymns, and throughout his last illness they afforded him much satis-

faction. He constantly mentioned some particular hymn to those who were about him; and he sent a small collection of hymns, marked in different places by himself, to a little child in whom he was interested. He also sent copies of "The Christian's Triumphant Hope" to some of his friends; and amongst other considerate acts, requested that certain articles of dress might be procured for each of his female servants. His courtesy, always remarkable, was peculiarly affecting in his sick-chamber. His patience was most exemplary, and his thankfulness continually vented itself in some expression of gratitude. He had generally some kind word for those who waited on him. Even a favourite Pomeranian terrier, belonging to one of his sons, got a kind greeting from him when he was able to speak but a very little; and when he heard of one and another of his neighbours who had called to inquire after him, he said, "How kind every body is!"

On Sunday, October 15, he said to his wife and one of his daughters, throwing himself back in his easy-chair in order to give a clearer meaning to his words, "I *rest* my soul on the promises of God:—'I have loved Thee with an everlasting love,'—'whom He loves, He loves unto the end.' I *stay* my soul on that."

On the following Thursday he fixed the hymns to be sung in Church on the next Sabbath, and his choice shewed the current of his own feelings. One of them indicated perfect resignation:—

"How gentle God's commands,
How kind His precepts are;
Come, cast your burden on the Lord,
And trust His constant care," &c.

Another was descriptive of the happiness of heaven :—

"There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain," &c.

The third, commencing, "From Egypt lately come," expressed the delight of a believer in anticipation of his inheritance. One verse he had often sung with great fervour :—

"To Canaan's sacred bound,
We haste with songs of joy,
There peace and liberty are found,
And sweets that never cloy.
Hallelujah!
We are on our way to God."

His own earthly pilgrimage had closed ere the village congregation, whose worship he had thus sought to lead, had joined in the songs of praise which he had selected. It was ascertained on that Thursday afternoon, by another examination with the stethescope, that the left lung and heart were seriously affected; but even then immediate danger was not apprehended; and though very weak, he listened again, on that evening, to the singing of "I have a Home in the Promised Land," and said it was very soothing to him. The passage which he had so much admired in the Epistle to the Hebrews seemed to be still in his mind: "Having, therefore, boldness . . . . to enter into the holiest by the blood of Jesus:" for he exclaimed, "If when I reach the gate of heaven my Saviour says to me, 'How can a sinner like you hope to enter here?' I

will say to Him, 'Look at your hands, see the marks of the nails;'" and was proceeding to expatiate with much earnestness on the love of his Redeemer, but his breathing was very difficult, and his daughters begged of him not to exert himself. The same night he broke out into an expression of joy at the prospect of salvation, and said to his wife with tears, "What a wonderful thing it is that such a sinner as I should be saved!" He also spoke of the delight with which he would meet his dear departed son William in the other world.

The next day his breathing was much oppressed, and he was very feeble. He longed, he said, to hear the voice say, "Come up higher;" but still, in the early part of the evening, he listened with pleasure to the singing of his wife and one of his daughters. Throughout his illness he would often sit in silent meditation, apparently deriving much enjoyment from his reflections. He said one day to his youngest daughter, "I cannot speak much!" She replied, "You have pleasant thoughts?" "Yes," he said: "but those in health should think as much of these things!"

On Saturday, 21st of October, about noon, he felt better. A lady of the neighbourhood, who called to inquire after him, kindly brought him some veal panada; and the same day the Doctor recommended that his strength should be sustained by frequent supplies of food. "Then," he said to his daughter, who had reported this recommendation, "that nice stuff Mrs. L—— brought will just do. How good the Lord is, to send it just when it was required."

In the course of the afternoon he had been to make preparations for writing his Annual Invitation to Prayer on New Year's Day, and was able to enter into a little secular business: but his thoughts were continually re-

turning to heavenly things. As he sat in his easy-chair after dinner, dressed even to his knee-buckles, he said to one of his daughters who was watching by him, "Will you sing?" She began his favourite—"I have a home;" but he wished for a hymn which would help him to contemplate the sufferings of his Saviour, and asked for the one beginning,—

"Let me dwell in Golgotha,
Weep and love my life away;
While I see Him on the tree
Weep and bleed and die for me."

He seemed to feast on redeeming love: and his daughter was so affected by his silent upward look, that she was obliged to leave the room. Her sister, who immediately took her place, found him still raising his eyes heavenward, and mentioned to him a text which a little girl had sent him, "The Lord bless thee and keep thee: the Lord lift up the light of His countenance upon thee, and give thee peace." He repeated it after her; and no one who knew him could doubt that he had large experience of the inestimable blessings which it describes.

It had long been his habit on Saturday evening to count up the mercies of the week with his wife; and on this evening, having little strength for speaking himself, he asked her what mercies *she* had had. She suggested, as one mercy, "I think *you* are better." He made no reply: and his soul so prospered, that, if a secret sense of infirmity forbade his confirming the hope that his bodily strength was increasing, he might well consider that even the perishing of the outward man would be a preferable blessing. For him to depart and to be with Christ would be far better.

"It matters little at what hour o' the day
The righteous falls asleep; death cannot come
To him untimely who is fit to die;
The less of this cold world, the more of heaven;
The briefer life, the earlier immortality."

At a quarter to ten, when one of his daughters saw him alive for the last time, he looked remarkably bright, cheerful, and comfortable. At twelve o'clock his wife, who had constantly attended him, was persuaded, after seeing that he was in a tolerably comfortable state, to seek a little rest in another room. About half-past two, a faithful old nurse was requested by him to withdraw, and she accordingly withdrew for about half an hour. During her absence, it is supposed that a sudden effusion of water took place upon the heart; for on her return she found him in a reclining position, quite motionless. His spirit had departed gently; and he was asleep in Jesus.

"The voice at midnight came,
He started up to hear,
A mortal arrow pierced his frame,
He fell—but felt no fear.

* * * *

"At midnight came the cry,
'To meet thy God prepare!'
He woke—and caught his Captain's eye
Then, strong in faith and prayer,

"His spirit, with a bound,
Left its encumbering clay;
His tent, at sunrise, on the ground,
A darken'd ruin lay.

"The pains of death are past,
Labour and sorrow cease;
And, life's long warfare closed at last,
His soul is found in peace.

"Soldier of Christ, well done!
Praise be thy new employ;
And—while eternal ages run,
Rest in thy Saviour's joy."

When the intelligence of his death reached his numerous friends, one feeling seemed to pervade them all—that a child of God, who had been in the world but not of the world, had gone home. Many, many letters, evincing Christian sympathy, were written to his bereaved family, and the thought expressed in them was almost always the same—that whilst the Church on earth had lost one greatly beloved, he had undergone, not a change so much as an amelioration; and after constant fellowship with the Father and His Son Jesus Christ, was now enjoying that fellowship more perfectly. The very manner of his death—so calm, so easy, so unperceived—seemed an appropriate close to intimate communion with the Lord, and called to the recollection of one after another the inspired account of Holy Enoch: "He walked with God, and was not: for God took him."

A Reverend brother,* who had been one of his nearest neighbours in Liverpool, presented these lines to his friends:—

"HE WALKED WITH GOD! To him this grace was giv'n,
To live on earth, as one that lived for Heav'n;

* The Rev. Frederick Parry, B.D.

To breathe *below* the air of worlds *above;*—
Praise was his element,—his spirit love.
He lived by faith in Christ, his living Head;
With honey from the rock his people fed;
He gloried in His cross, His name revered,
And died to many a Christian heart endear'd;
Borne as on angels' wings, he soar'd on high:
To him to live was Christ, and gain to die."

On Saturday, October 28th, his precious remains were interred in the peaceful church-yard of the village, where God had graciously provided him a habitation in his declining years. The Hon. and Rev. Henry Montagu Villiers, now Bishop of Carlisle, whom he had heartily loved, and often rejoiced to see in the chair of the Prophecy Investigation Society, was the officiating clergyman at his grave. The Rev. Charles Hay, the college friend of his sons, and eight clergymen from the immediate neighbourhood, who had assembled at the Rectory to honour the memory of their departed friend, walked after his medical attendants, at the head of the funeral cortège. The pall-bearers were Mr. Mather, his former Curate, who had made a long journey to be present on the occasion, and Mr. Charlesworth, who had been his fellow-helper to the end of his course; Mr. Leveson Gower, and the Hon. Mountstuart Elphinstone; Mr. Cox and Mr. Price, the churchwardens of the parish; Mr. Colquhoun, Mr. Charles J. Bevan, and Captain Hope. Then followed his sons, and two of his nephews, Duncan Stewart and the Rev. Harvey Sperling. Then his servants, with the exception of Joseph Howard, the faithful gardener for three successive Rectors of the Parish, with whom he had often sympathized as an old man, and who begged for the office of a bearer, that he

might do a last service for his kind-hearted master. The train of mourners was closed by the children of the village-schools, a portion of that "young and rising generation" for which he had often prayed.

It might be said of him as of Abraham, that he "died in a good old age—an old man, and full of years: . . . . and his sons . . . . buried him." But whilst those two surviving sons had the privilege of a peculiar relationship to him, others, also, who stood around his tomb, had a filial affection for him; and many more, had they been present, would have sympathized with Mr. Villiers, when, altering the one word in the Church formulary which has been left open to change, he said, "Forasmuch as it has pleased Almighty God of His great mercy to take unto Himself the soul of our dear *father* here departed, we therefore commit his body to the ground."

On the following day two Funeral Sermons were delivered in Limpsfield Church, the one by his nephew, Mr. Sperling, and the other by Mr. Charlesworth. Both had been led by the recollection of his habitual piety to select the same text: "Our conversation is in heaven," &c. His true friend, Dr. McNeile, who had often laboured with him in the Lord, also preached at Liverpool on his manner of life, and he likewise chose the same words as the basis of his discourse. Other clergymen in different parts of England referred from the pulpit to the loss which the Church had sustained; and Mr. Falloon, the respected Incumbent of the Church in which he had ministered at Liverpool, preached an eloquent sermon respecting him from the words—"He was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." On November 5th the Limpsfield Congregation was again addressed, with reference to its de-

ceased Pastor, by Dr. Marsh, who preached in the morning from St. John xvii. 10—"I am glorified in them;" and in the afternoon from Heb. xi. 4—"Who being dead, yet speaketh."

The following lines were written by the eldest surviving daughter of Mr. Stewart's only surviving sister:—

"High converse with his God he held, and men
Look'd on him with esteem, as one who knew
The mysteries of Heav'n—as one who loved
His Saviour to exalt—as one who strove
To speak the glories of a brighter world.
"A soldier of the Cross, he did not blanch
To plant its standard high; nor did he shrink
From bland and courteous protest 'gainst all ill.
His were the weapons of the Prince of Peace;
And peace he loved, and o'er the stormy wave
Of discord oft would pour the holy oil
Of love, and still the tempest to a calm.
And did the mourner weep, and desolate
Gaze on the world as but a desert wild,
Where every flow'r that deck'd an earthly path
Lay blighted in the dust? He gently bade
The child of sorrow look beyond the earth,
And told of joys that never pall or die,
Of shores eternal, where the swelling voice
Of woe's dread surge for ever is unknown.
He loved to hymn his Saviour's praise; and now
He mingles with Heav'n's harmony the note
Of song triumphant; from the holy fount
Of heavenly love his eager soul is fill'd.
"And Heaven is his! and all his toil is o'er—
And softly pillow'd, as the western sun

On summer's cloud sinks to his radiant rest,
Thus did he sleep—but still his name lives on!
For he that gave such high and holy praise
To God the Spirit; and whose pen in love
And deathless characters hath traced the pow'r
Of God the Spirit to convert the soul
From death to life, yet speaketh; though to him
Time in Eternity for aye is merged.

"A. G. CAMPBELL.

"*November*, 1854."

Another friend wrote the following stanzas on his death:—

I.

"Hail, Slumber! the portal
Through which he withdrew,
Heaven's sabbath there dawning,
And glory in view;
'Peace, joy in believing,'
Their fragrancy shed;
Scarce waving a signal,
That sainted one fled:
And in Jesus he sleeps.

II.

"With Autumn's mild radiance
His countenance glowed;
And from a pure fountain
Speech pleasantly flowed;
Expanded and mellowed,
And breathing forth love,
He joined the assembly
Of Just ones above,
Amidst 'Praise to the Lamb.'

III.

" 'The Chief of ten thousand,'
The Joy of his soul;
Whom here in his sojourn
He loved to extol,
He worships, he praises;
And nothing can dim
The heavenly glory
Reflected on him
'From the Lamb that was slain.'

IV.

"On whom shall his mantle,
His unction descend?
And where so harmonious
Shall opposites blend?
By firmness—concession—
He ruled in his sphere,
And shone as the Pastor,
The wise Overseer;
For he followed the Lamb.

V.

" Were others for battle?
On *union* intent,
The members of Jesus
He strove to cement:
Distrust and contention
He gently allayed;
Whilst *self*, in the service,
Sought only the shade;
For he followed the Lamb.

VI.

"With spirit unworldly,
By word and by deed
He laboured around him
To sow precious seed;
He proved that the Church is
'A lily 'mong thorns;'
And e'en the rude desert
By pureness adorns
Whilst she follows the Lamb.

VII.

"With many to England,
To Scotia endeared,
He widely has witnessed,
Was widely revered.
O waft ye the signal
At home and abroad,
To draw the ranks closer,
As *one in the Lord*,
And redeemed by the Lamb."

The Committee of the London Society for Promoting Christianity amongst the Jews specially recorded "their sense of his value for a long period to the cause in which they are particularly interested." The affection of his friends at Liverpool has raised near the spot in St. Bride's Church, where he so often stood to administer the Lord's Supper, a richly-carved monument, with this inscription:—

"SACRED TO THE MEMORY OF THE
REV. JAMES HALDANE STEWART, M.A.,
FIRST MINISTER OF THIS CHURCH, AND LATE RECTOR OF LIMPSFIELD, SURREY,
THIS TABLET IS ERECTED BY HIS FRIENDS IN LIVERPOOL,
IN GRATEFUL REMEMBRANCE OF HIS KIND AND VALUED SERVICES
AS A PASTOR, DURING A PERIOD OF 15 YEARS.
HIS END WAS LIKE HIS LIFE, PEACEFUL, HOLY, AND HAPPY.
"FOR HE WAS A GOOD MAN, AND FULL OF THE HOLY GHOST AND OF FAITH."
OBIIT 22ND OCTR 1854. ANNO ÆTAT. [78.]
"HE WALK'D WITH GOD, TO HIM THIS GRACE WAS GIVEN,
TO LIVE ON EARTH, AS ONE WHO LIVED FOR HEAVEN."

It has not been thought expedient to add here a summary of the prominent traits in his character; but this Memoir should not be closed without special reference to the comprehensive grace for which he was pre-eminently remarkable—*habitual allegiance to his Divine Master.*

Deeply conscious of his own unworthiness, and assured of salvation by the Redeemer, he felt constrained to live unto Him who died for him. He reckoned it to be not only his duty, but his blessed privilege, to be for the Saviour in the world. The absorbing, stirring, comforting thought which seemed to be continually present to his mind, was like that which led the inspired Apostle to drop all other titles as comparatively insignificant, and to style himself "A SERVANT OF JESUS CHRIST." This made him mourn over the ungodliness of others by which his Lord was dishonoured. This kindled his indignation against the unbelief which denied to CHRIST JESUS the glory of being "equal with God." This gave a constant glow to his affection for the Jewish nation, "of whom, as concerning the flesh, Christ came." This induced him to be eager in the cause of Missions, according to Christ's

command. This made him watchful at all times and in all places to win others into a course by which his Master would be glorified, and himself to adorn the doctrine of God his Saviour in all things. He had a fervent longing, like that of St. Paul, that, whether by life or by death, Christ Jesus might be magnified in his body.

And others, as they contemplated him, had abundant reason to be convinced that Christianity is indeed a blessed service. They who saw his venerable form, as it lay on the bed whence the spirit had fled, might perhaps have been led to inquire whether, loved though he had been by not a few, men had sufficiently known his worth whilst he was still among them; but there was a dignified repose about that motionless body which seemed to say, that the spirit had now become more conscious than ever of being cared for by Him whose favour casts all worldly gradations into insignificance; and that he had served a Master who was preparing for him such good things as human eye has never seen. He left his earthly tabernacle as Joseph left his bones, to be kept a little longer by believers on earth, with the CERTAIN HOPE that "God will surely visit" them to bestow the better country which He has promised, and to give to the faithful servants of Christ Jesus joy unspeakable in the presence of their Lord.

Nor was that hope of future glory the only advantage which his loyalty to his Master obtained. Month after month, year after year, through more than half a century, he had found the service of Christ to be indeed "perfect freedom." He never tired of declaring to others the present bliss of the course which he had pursued; and if his lips had ceased to advocate his religion, his very presence would have proved to a close observer that he had chosen

the good part. For he was unmistakeably happy. It seemed as if the Holy Spirit, whom he delighted to honour, had bestowed on him abundant gladness of heart; he had joy and peace in believing; and, as his *conduct* illustrated his Lord's saying, "If a man love me, he will keep my words," his *condition* was a constant fulfilment of his Lord's promise, "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

APPENDIX.

THE following Prayer is extracted from Mr. Stewart's well-known Tract entitled "Thoughts on the Importance of Special Prayer for the Outpouring of the Holy Spirit." It may be used in private or in the family:—

"O LORD, our God and heavenly Father, regard, we pray Thee, the supplications of thy servants, who now approach Thee in the name of Thy dear Son, Jesus Christ our Lord.

"We confess that we are sinners in Thy presence:—that 'we, our kings, our princes, and our fathers, have sinned against Thee:'[1]—we have broken Thy laws, neglected Thy Gospel, slighted Thy mercies, and hardened our hearts against Thy judgments. We stand before Thee, O Lord, as a people receiving the greatest blessings; but forgetful of Thy bounty, and regardless of Thine honour. 'O Lord, to us belongeth confusion of face: but to Thee belong mercies and forgiveness, though we have rebelled against Thee.'[2] We bow before Thy footstool; we plead the merits of Thy dear Son:—for His sake, we beseech Thee, forgive our national, our family, our individual, and all other our sins and iniquities. Lord, have mercy upon us. Remember not our transgressions against us;—blot out our 'sins as a cloud, and our transgressions as a thick cloud:'[3]—say unto us, 'I have forgiven you.' And for Thy name's sake, O Lord, pour out Thy Holy Spirit upon us;—'create in us a clean heart, and renew a right spirit within us.'[4] O, grant that the Holy Spirit may enlighten ou understandings, and shed abroad Thy love in our hearts. May we be filled with the fruits of the Spirit. May He guide us into all truth. May He make us to abound in every good word and work, for Jesus Christ's sake.

"We beseech Thee, O Lord, to pour out this Thy promised blessing upon our Sovereign and all the Royal Family. May the Spirit of wisdom and understanding rest upon all who are in authority over us. May they all, with one heart, and one consent, turn unto the Lord.

"Grant, we entreat Thee, Heavenly Father, that the Bishops and pastors, and all other ministers of religion in our land, and in every

[1] Daniel ix. 6. [2] Daniel ix. 8, 9. [3] Isaiah xliv. 22. [4] Psalm li. 10.

land into which Thou hast sent Thy servants, may be filled with the gifts and graces of the Holy Spirit;—may they be men of God, 'full of faith and of the Holy Ghost.'[1]

"Give thy heavenly blessing, O Lord, to all orders and ranks of men amongst us. Preserve us from all disunion and disorder. Restrain the overflowing of ungodliness, which maketh us afraid, and grant that 'when the enemy shall come in like a flood, the Spirit of the Lord may lift up a standard against him.'[2] May the whole body of the nation be a people fearing God and working righteousness. May they live in dutiful subjection to the king, and in peace and charity one with another.

Revive, O Lord, Thy work in all parts of Thy Church. O, may 'her peace be as a river, and her righteousness as the waves of the sea.'[3] Increase the light and love of Thy people. 'May their faith grow exceedingly.'[4] May they be 'of one heart and of one mind; loving one another with a pure heart fervently.'[5] We pray for the 'spirit of love, and of power, and of a sound mind.'[6] Hasten the time when all who believe in Thy Son's name may be one, as the Father and the Son are one.[7] Grant Thy people, O Lord, 'the Spirit of grace and of supplications:'[8] teach them to 'cry mightily unto Thee;'[9] and do Thou hear and answer the prayers Thou Thyself shalt teach them.

We beseech Thee, Heavenly Father, to hear us for the rising generation. 'Pour Thy Spirit upon our seed, and Thy blessing upon our offspring.'[10] Especially bless, O Lord, all universities, colleges, and schools of religious and useful learning. Preserve the sons of our nobility and gentry from the contagion of bad example. Make them like Daniel and his companions, children of knowledge and skill in all learning and wisdom;[11] particularly give them that wisdom which cometh from above.[12] And, O grant, we beseech Thee, good Lord, Thy heavenly benediction to all who shall be called to any office in the sacred ministry of the Church. May they come forth as burning and shining lights, to the glory of Thy name and the benefit of Thy people.

Bless all Societies which have been formed, under Thy providence, for extending Thy kingdom: bless them with a very abundant measure of the influences of Thy Holy Spirit. Give wisdom to their

[1] Acts vi. 5. [2] Isaiah lix. 19. [3] Isaiah xlviii. 18.
[4] 2 Thess. i. 3. [5] 1 Pet. i. 22. [6] 2 Tim. i. 7.
[7] John xvii. 22. [8] Zech. xii. 10. [9] Jonah iii. 8.
[10] Isaiah xliv. 3. [11] Daniel i. 17. [12] James i. 17.

designs and success to their endeavours; and dispose the hearts of Thy people to contribute liberally to their support. In all their exertions, enable them to put their entire dependance upon Thee; to remember that Thou hast said, it is 'not by might, nor by power, but by my Spirit.'[1] May they give Thee all the glory. 'Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine:—Thine is the kingdom, O Lord, and Thou art exalted as head above all.'[2]

"'O that Thou wouldst rend the heavens, that Thou wouldst come down, that the mountains might flow down at thy presence,'[3]—'Put on Thy strength, O arm of the Lord.' O, our God, remember Thy covenant. Hast Thou not said, 'I will pour out my Spirit upon all flesh?'[4] Hast Thou not promised that 'a nation shall be born at once?'[5]—that the earth shall be full of the knowledge of the Lord, as the waters cover the sea?'[6] O Lord, do as thou hast said—pour out Thy Holy Spirit upon all flesh. Confound the works of darkness. Utterly abolish the idols. Destroy the dominion of Satan throughout the world.

"Have mercy, O Lord, upon Thine ancient people. Remember Thy promises to Abraham and Isaac. 'Be not wroth very sore, neither remember iniquity for ever.'[7] 'Turn away ungodliness from Jacob, and grant that all Israel may be saved. May the receiving of the Jews be as life from the dead to the Gentiles.'[8] May Jew and Gentile 'be one fold under one Shepherd.'—'May the whole earth be filled with Thy glory.'[9]—'May every knee bow to the name of Jesus, and every tongue confess that He is the Lord, to the glory of God the Father.'[10]

"Heavenly Father, for Thy dear Son's sake, hear these our prayers. 'We do not present our supplications before Thee for our righteousness, but for Thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O our God,'[11] and for the sake of Thy Son, our Lord and Saviour Jesus Christ, in whose most blessed name, and perfect form of words, we call upon Thee, saying,—

"'Our Father which art in heaven, &c.'"

[1] Zech. iv. 6. [2] 1 Chron. xxix. 11. [3] Isaiah lxiv. 1.
[4] Joel ii. 28. [5] Isaiah lxvi. 8. [6] Isaiah xi. 9.
[7] Isaiah lxiv. 9. [8] Romans xi. [9] Psalm lxxii. 19.
[10] Phil. ii. 10, 11. [11] Dan. ix. 18, 19.

INDEX

TO SOME OF THE PLACES, PERSONS, AND SUBJECTS MENTIONED IN THE PRECEDING MEMOIR.

Albury Meeting, 154.
Ardsheal, 4.
Ashampstead, 44.
———— School feast, 49.
Attercliffe, 194—196.
Attractive light of the wise Virgins, 340.

Basildon, 44.
Bentinck Chapel, 61.
Bible Society, 189.
Bristol, visit to, 95.
Brotherly love, 321.

Cadogan, Hon. and Rev. W. B., 10.
Cadogan, Mrs., the succourer of many, 43.
Calcutta, Bp. of, 61, 72, 99, 209, 342, 379.
Cheerfulness, 318—320.
Chilham Castle, 366.
Christian's Triumphant Hope, 370.
Clerical Meetings, 225, 349.
Communicants' Meetings, 151.
Comfort for the breaved, 145, 163, 180, 190, 259, 263, 281.
Confidence in God, 28—31, 37, 183.
Contentment, 330.
Controversial Sermons, 270—277.
Confirmation, 141, 238, 267, 324—327.

Daughter, the pious, 247.
Dale, David, Esq., 73.
Distress of mind, letters with reference to, 291.
District Visiting Society, 68.

Eclectic Society, 72.
Evangelical Alliance, 314—316, 318.

Family which Jesus loved, 278.
Farewell Discourses, 173—177.
Forster, Mr. and Mrs. W., 68, 202—208.

Garrard, Rev. S. G., 80.
Glenorchy, Lady, 74.
Godchildren, letters to, 239, 258, 334.
Growth in Grace, importance of, 39.
———— means for promoting, 58.

Haldane, Robert, 3, 87.
Hansard, extract from, 140.
Heavenly-mindedness. 300—307, 366.
Hints for a general union for prayer, 96.
Hereford, visit to, 117.
Holy Spirit, work of, 93.
——— Miraculous gifts of, 192.
——— Lectures on, 212.
——— Prayer for, 311, 332, 339.
Holy Communion, 131, 382.
Huskisson, Rt. Hon. Wm., 196.

Inglis, Sir Robert, 65.

Jones, Ven. Archdeacon, 180.
Jerusalem Bishopric, 299.
Jews, destiny of, 296—298.

Kilwarden, Lord, death of, 33.

Lausanne, 87.
Letters to his sister Sophia, 11.
——— to a widower, 145, 163.
——— to the brother of a sick person, 152.
——— to a downcast member of his congregation, 168.
——— to a bereaved mother, 180, 190, 281.
——— to a widow, 259.
——— to a young man, 287.
Limpsfield village, 329.

Marsh, Rev. Dr., 6, 10, 374.
Matrimony, 244—246, 250, 360.
Meditation on Isaiah xlii. 1, 187.
Meeting of Ministers at Glasgow, 110.
Ministry, work of, 52
Ministerial responsibility, 217.
Middlesex Hospital, 67, 80.
McNeile, Rev. Dr., 129, 134, 234, 394.
Mortlock, John, Esq., 70, 91.

New Year, commencement of, 254.
Noel, Hon. and Rev. Gerard, 77, 120.
Nice, 82—84.

Ordination Sermon, 344.

Pinner, 133.
Price, Mrs. Sarah, 156, 257.
Pastoral Address on the Cholera 213—216.
——— on enlargement of Limpsfield Church, 354.
Parkgate, 216.
Prayer, perseverance in, 46, 57, 66.
Prophecy Investigation Society, 307.

Queen Adelaide, letter to, 263
Queen Victoria, accession of, 261.
——— coronation of, 268.

Raikes, Worshipful and Rev. Chancellor, 209, 282, 350, 385.
Richmond, 173.
Rob Roy, 2.
Ross, Mr., 157, 160, 267.
Rothsay Castle Steamer, 207.

Sabbath-day, 131.
Sargent, Rev. John, 220.

Second Advent of Christ, 35, 140, 226, 362.
Sermons, subjects for, 56, 70, 71.
Sickness, thoughts upon, 210.
Shirley, Rev. Walter, 77.
Sparrow, the Lady Olivia, 82, 142.
Stanstead Park, 115.
Stapleford, 165.
Stratton Park, 186.
St. Bride's, Liverpool, consecration of, 197.
Song of Solomon, 167.
Socinian heresy, 274.
Sufferings of Christ, meditation on, 52.
Stewart, Charles, of Ardsheal, 1, 2.
Stewart, Duncan, of Ardsheal, 3, 5, 7.
Stewart, Rev. James Haldane, his ancestry, 1; birth, 3; schooling, 5; voyage to America, 7; skill in worldly affairs, 8; conversion, 10, 289; college life, 26; in Lincoln's-inn volunteers, 35; affection for his mother, 40; Ordination, 43; at Percy Chapel, 63; Chaplain of Middlesex Hospital, 67; Marriage, 74; Travels on Continent, 82; first effort to promote prayer for the Holy Spirit, 91; journey with that object, 106; personal appearance, 128; removal from London, 192; settlement at Liverpool, 197; daily habits, 209, 336; removal to Limpsfield, 329.
Stewart, William Cadogan, 229.

Thankfulness, 287, 331.
Thanksgiving for Harvest, 264, 379.
Tyng's, Rev. Dr., collections, 350.
"Thoughts" on Prayer for the Holy Spirit, 102.
Tyndale, Rev. Thomas, 6, 10, 27, 374.

Unsearchable Riches of Christ, 112, 181, 370.

Vaudois, the, 84—87.
Visitation Sermon, 217—220.

Watching unto Prayer, 311.
Way, Rev. Lewis, 83, 115.
Westridge, 191.
Weir, Dr., 70.
Weston-super-Mare, 347, 364.

Young Men, advice to, 283.

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